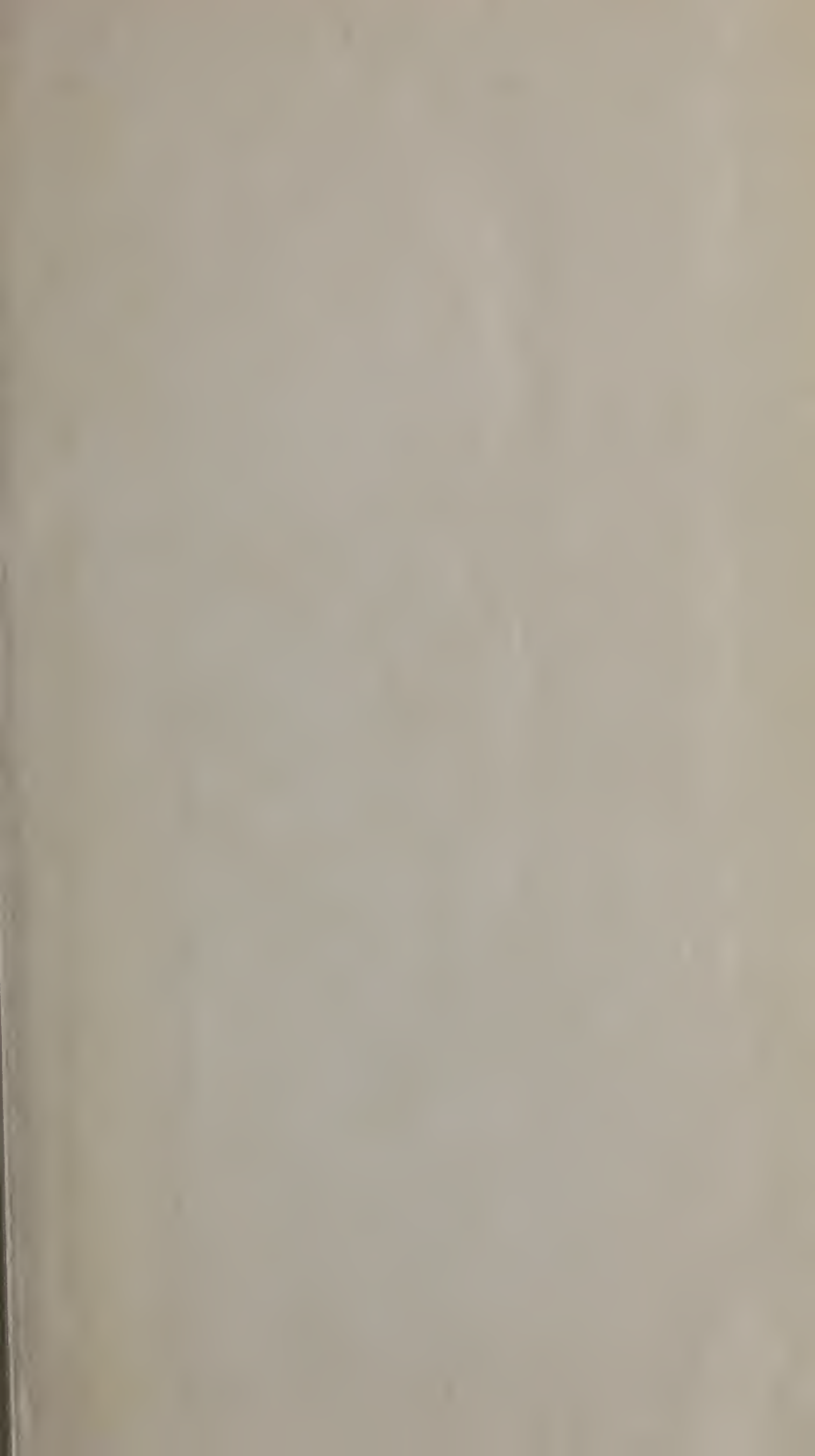




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THE DEATH OF THE EX-PRESIDENTS.

The following remarks upon the occasion of the deaths of the two late Ex-Presidents, having been originally written and delivered in the form of a sermon by one of the contributors to this Magazine, and seeing no substantial reason for preferring any other form, we insert them as they came into our hands. Ed.

2 SAMUEL I. 19.

How are the mighty fallen!

FACTS yet fresh in your recollection, brethren, sufficiently explain my reasons for the choice of these words on the present occasion. Our two most distinguished fellow citizens, men whose exertions have led to greater results than perhaps any others of the present age, have within a few days been gathered to their fathers. A remarkable train of circumstances attending these events, has seemed to me to intimate that God has designed by them to teach us some important and very definite lesson of instruction. This is my apology, if apology be needed, for deviating so far from my usual practice, as to devote a portion of this day to the consideration of aught which does not bear directly upon the great question of your soul's salvation.

I am yet more encouraged to attempt an improvement of the present occasion, by the consider-

ation that the events to which I have alluded, have awakened but one train of feeling throughout the whole people of the United States. All mourn equally, and equally for each of the patriots who have fallen. The agitation of party for a moment subsides, and every man instinctively lays aside the badges of political distinction as he draws near to that grave which is receiving to its bosom the venerated remains of the fathers of his country. It is a moment most favourable to national reflection. The attempt to direct so universal a sensation to some profitable conclusion, cannot surely be unworthy of a minister of the gospel of Jesus Christ.

It is my design this afternoon briefly to enumerate the services, and sketch the characters of the two late Presidents of the United States, and then direct your attention to such reflections as seem

most naturally to arise out of the circumstances of their lives and their deaths.

JOHN ADAMS and THOMAS JEFFERSON, entered upon active life during the most eventful period of this country's history, at the commencement of that contest which led to our national independence. The intellectual superiority of each was immediately discovered, and each shone with distinguished brilliancy in that constellation of pre-eminent talent with which the native State of each was at that time illuminated. Both took an active part in the revolutionary measures adopted by their respective Colonial Legislatures, both were members of the first Continental Congress, both stood in the very first rank among the great men of whom that assembly was composed, and no assembly on earth could ever boast of greater, both were members of the committee for drafting the Declaration of Independence: they alone composed the sub-committee; the one drafted it, and the other seconded and most eloquently supported the motion for its adoption; and both in veriest truth, putting their hands to that memorable instrument, pledged to the support of it, their lives, and fortunes, and their sacred honour.

During the whole contest for our national independence, each in his different sphere devoted his undivided efforts to the object of securing the liberties of this country. Both were called to stations of the utmost responsibility; and each so discharged every trust, as to increase that confidence which his fellow citizens had before reposed in him. Both were charged with important embassies to the most distinguished courts of Europe, and conciliated the favour of nations hostile to each other, towards these new Republics of the West. Both returned home to fill yet more distinguished sta-

tions in the councils of their native country. Each in the order of age, was called to the highest office in the gift of the people; each was at the head of a powerful and opposing political party, and each retired from office, followed by the mingled praise and reprobation of his fellow citizens. Both lived to see the animosity of party disappear, and to receive, in a greater share than has fallen to the lot of any other man, Washington only excepted, all the homage which the world could render to talents and to virtue. Both have lived to behold the principles which they so ably advocated, and which but for them had perhaps never prevailed, triumph in another portion of this vast continent, and agitate the nations of Europe with aspirations after liberty. Both lived to witness that sun arise which ushered in the second half century after the signature of the declaration of independence, and ere that sun had descended, both had fallen asleep. He who drafted the instrument, died on the hour in which it was signed, and he who seconded the motion for its adoption, on the hour in which it was first promulgated.

If great action indicate great talent, then has the human race numbered but few men more talented than these. If it be in the power of man, nay, I had almost said of Providence itself, to confer distinction, then were these men distinguished. If it be any glory to lay the foundation of a mighty nation, and carry up the superstructure at a crisis as appalling as the world has ever seen; if it be any glory to impress a new and a happier direction on the public sentiment of the age, and pour the gladness of a brighter hope upon the destinies of futurity, then were the lives glorious of the two late Presidents of the United States of America.

The talents of these illustrious men, though of the highest order, were, in many respects, dissimilar. Each was peculiarly formed by Divine Providence for that station which he was called to fill, and for the temperament of that people whom he was designed to influence. If the almost metaphysical acuteness of the one, was better fitted for the calculating habits of the North, the glowing imagination of the other, was better adapted to the kindling impetuosity of the South. The power of the one, was more visible in the firmness, that of the other, in the elasticity of his intellectual movement. The one, was distinguished for logical conclusion, the other, for intuitive perception. The one, convinced by unanswerable argument, the other, by self-evident illustration. In the one, the powers of the understanding were more exclusive, in the other, they were more combined with those of the imagination. The natural bias of the one, was probably towards ethics, and that of the other, towards philosophy. The papers of Mr. Adams, signed Novangulus, and published at the commencement of the Revolution, for legal erudition, for manly vigour, for subtle discrimination, and political shrewdness, are surpassed by nothing that I have ever seen in the English Language. The philosophical works, and the diplomatic correspondence of Mr. Jefferson, have taken the rank of acknowledged models in those species of composition.

Both were thoroughly learned, but their learning was of a different character. The researches of the one, were more confined within the limits of his original profession; those of the other, were more expanded over the wide field of human investigation. The one, was more remarkable for the depth, the other, for the extent of his acquisitions. The

one, was the greater lawyer, the other, the more original philosopher. Both were enthusiastic admirers of ancient classics, and specially of the ancient orators; but whilst the one occupied his leisure in the study of their ethics, the other surrendered himself at will, to the magic of their poetry.

As to their patriotism, it is impossible to institute a comparison. Patriotism is a disposition of mind of which the differences can only be measured by a greater and less. But the patriotism of these illustrious men admitted of no such distinction. Each consecrated his entire self to the publick good. There was no sacrifice which one would and the other would not have made for his country; for either of them, for that country would have sacrificed all. Both at the commencement of the revolution relinquished the most flattering prospects when he embarked in the cause of liberty; both stood unmoved and immovable in the most fearful hour of his country's trial; each afterwards pursued measures which he knew to be unpopular, because he believed them to be wise; and after lives devoted exclusively to the publick service, and in situations of confidential trust, the one died in possession of a bare competence, and the other, under many and distressing embarrassments.

As statesmen, they had different views of the means by which the prosperity of this country might be most successfully advanced. The one looked with more favour upon commercial, the other, upon agricultural enterprise. The bias of the one, was towards a more efficient, and that of the other, towards a more popular form of civil constitution. It is somewhat remarkable, that the notions of the one, though he lost his popularity, obtained, while those of

the other, though he retained his influence, have been abandoned. No one at the present day will deny that they differed from honest and patriotic conviction. That powerful arguments may be urged in favour of both of these courses of national policy, no reflecting man can doubt ; but which is the true policy for this country, nothing but the experience of a century can decide. It must depend upon events which no being but Omniscience can foresee. And even after this shall have been decided, it will perhaps be equally impossible to declare which was endued with the farthest and most clear sighted forecast ; for the attachment of each to the one or other system, may very fairly be attributed to the different place and the dissimilar associations of their early education.

They differed, perhaps, more as politicians than in any other aspect of character. The one, moved with inconceivable power the more visible ; the other, touched with incomparable address, the more occult springs of human action. The one, felt with accuracy the vehement pulsation of publick sentiment ; the other, observed with unerring tact, its finer pulsation. The talents of the one, bold, vehement, and yet wary, would have been more fully developed as the leader of an opposition ; while those of the other, equally bold, but collected and foresighted, would have shone with more distinction at the head of an administration. The one, was liable to err from inflexibility of purpose ; the other, to be led astray by the brilliancy of a first conception. The first, unbending in purpose, would have wrought out the greatest possible amount of result from any measure which he could have carried ; the other, inexhaustible in expedient, if he could not carry one measure would have carried another, and

out of several which might be presented, would have accomplished almost equal advantages from either.

In manners, both were emphatically simple and unostentatious, and in the various relations of private life both are represented to have been amiable and exemplary. Each left his family and his own immediate neighbourhood, the seat of sincere and deepfelt lamentation. Each, since his retirement from publick life, has devoted himself to the benefit of the rising generation. The one has been for several years assiduously engaged in organizing an university for his native State ; the other, from his own limited finances, has endowed an academy in his native town.

With the circumstances attending the last moments of these illustrious men, you are already well acquainted. I shall not, therefore, attempt to awaken your sympathies by their recital. The occasion does not demand it. Every instance of mortality conveys its own appropriate lesson ; and though that lesson be always solemn, it is not always, nor is it in the present case, particularly mournful. By a remarkable train of coincidences in the present instance, Divine Providence seems to have designed to direct our attention to some lesson of peculiar instruction. Let us rather, then, endeavour to improve the present dispensation by deriving from it those admonitions which it is so evidently intended to convey.

1. The lives of these two distinguished men, teach us then, in the first place, the evanescent nature of party excitement.

Many of you will very well remember, when these two men, whose memory we all so deeply and universally revere, were the leaders of violent and opposing parties, and when each reaped his full share of political adulation and political

abuse. The success of the one over the other was celebrated with the intoxicated joy of a national deliverance, or deplored with the bitter lamentation of a national calamity. And when the parties which each had respectively led passed into other hands, the warfare was continued with unabated fury. Each was made in his retirement the object of unqualified abuse. The spirit of party pervaded all ranks of society, and mingled its bitter waters with all the relations of civil and domestic life. It kindled into a flame the baser passions of the ignorant and vicious. Our cities were disgraced with mobs, and in some cases polluted with blood. A line of distant, but decided separation was drawn between the more intelligent adherents to the two conflicting interests. A man might expect that his bosom friend would look coldly upon him if he were bold enough to allow either purity of motive, or wisdom of conduct, to the measures of his opponents. The most intimate ties of relationship were sundered. The father was arrayed against the son, and the son against the father, a man's foes became those of his own household. And yet more, I am ashamed to say, this same spirit of party infused its hateful influences into the services and devotions of the sanctuary of God. You would hear a congregation of immortal beings, nay, you would hear pious men, asking concerning a minister of the gospel, not, Is he devout, but what are his politics? The very *sine qua non* of his acceptability, was his supporting their candidate, approving their measures; and it was no serious disqualification if he were prepared, when the occasion presented, to anathematize their opponents. And thus the pulpit was desecrated by political philippics and personal abuse. Nothing could be heard or talked of but

politics. It seemed as though the intellectual and moral vision of our citizens was distorted, and nothing within the whole compass of knowledge could be seen but in its relation to the interests of party. An universal mania had seized upon the whole community. The ordinary topics of conversation were tame, and the ordinary occupations of life uninteresting, nay, the salvation of the soul itself seemed unimportant in comparison with the all absorbing question, which of these two political parties should be uppermost.

And now what has become of all this mighty clamour? Passed away, and we devoutly hope forever. Where are the causes for this wide spread commotion which threatened to shake our union to its centre? I do not believe there is one of you who can now remember them. You are surprised to find that you could have imagined so broad distinctions where there was so little difference, and decided so promptly when there was so much reason to hesitate. The most zealous partizan among you is most ashamed of those actions in which he then most publicly exulted. And how changed is the feeling of all of us towards the two illustrious leaders whose death we deplore! Separated, though for a while they were in life, in their deaths they cannot be divided. The eulogy of the one, is by the Providence of God of necessity, as well as of choice, the eulogy of the other. Throughout this whole continent their former adherents and their former opponents bend over their common grave without one discordant feeling in the weeds of undissembled sorrow, and render their homage of heartfelt admiration equally to each. The man would not now be tolerated in any assembly of this country, who should attempt to eulogize one at the expense of the other. So

transient is the excitement of party. Thus readily does time correct the decisions of passion. It is to me, evident, that to teach us this lesson is one of the designs of Divine Providence in the present dispensation. In it, I hear the voice of God calling upon the citizens of this country to bury in this common grave every vestige of party animosity, and to treasure up the instruction of this day's recollections for the benefit of succeeding ages.

2. The events which we have noticed teach us the utter worthlessness of party distinctions.

These venerable men were once, as we have remarked, the leaders of two opposite political parties. Each held as uncontrollable a sway over the movements of his adherents, and each was as worthy of that rank as any men who have ever been thus elevated. But now that the excitement of party has subsided, who considers this as adding one iota to their well earned reputation? Who records this upon the catalogue of their glories? Of all the millions who have mourned their deaths and honoured their memories, who is there that has thought or has cared which was the federalist and which was the republican? We see every where a disposition universal, as it is honourable, to pass over this question in silence, and to consider these events as accidents, which, though they could not be avoided, are not now to be remembered. This silence teaches us, that at this moment, we consider their party elevation as forming the shade, rather than the light upon the picture of their history. We do not so readily forget what is illustrious in the memory of the beloved dead.

You cannot then but perceive, that in the deliberate opinion of their fellow citizens, party eminence adds nothing to their reputation. No, great as they were

by nature, and distinguished by circumstances, with no other claim to respect, the excitement of party which upheld them having subsided, both would have sunk into unhonoured graves. And thus must it be always. Party distinction must, of necessity, be as evanescent as the excitement from which it arises is fluctuating. It must always be the sport of circumstances, beyond the foresight and out of the control of any being but the Omniscent and Almighty God. The man who yesterday rode upon the curling crest of its topmost wave, is to day descending to the abyss, and it is well if he be not to-morrow cast off the helpless and pitiable victim of misguided ambition.

3. We are taught by these events the true basis of political reputation.

The meteor glare which once shone upon the names of John Adams and Thomas Jefferson is extinguished, but these names are yet resplendent with glory. No one thinks of them as politicians, and yet they are remembered, and will be remembered forever. They lived for their country, and although they were by accident the leaders of party, they loved not their party, but their country. *They conferred substantial benefits upon man*, and man will never forget them. On this adamant basis rests their hope of earthly immortality.

A momentary popularity may confer evanescent distinction, or it may conduct to elevated office, but it cannot work impossibilities. It cannot make falsehood fact, nor turn the truth into a lie. It cannot make the man who has not sought his country's good his country's benefactor. And let us all remember that history will inquire, nay, the deliberate judgment of our own age will inquire, not what a man has said, but what he has done; and the meed of

praise will be awarded to him alone who has done worthily.

Here then, we pray you, ye men of the world, learn a lesson of wisdom. Ye would be numbered among your country's benefactors, be then what ye profess to be, the benefactors of your country. Ye inveigh continually against hypocrisy in religion, and in this we cordially join with you. But tell us, can any hypocrisy be more disgusting than that which is ringing perpetual changes on the sacred names of country, and principles, and freedom, and patriotism, when every reflecting man knows that ye believe not the one half of what ye utter, and are only promoting the interests of a particular party, or grasping at the emoluments of an ardently desired office.

And here permit me to remark, that unless I have utterly misjudged, a laxity of sentiment is liable to prevail to a most alarming degree upon this very important subject. It seems now almost taken for granted, that a man who takes any share in political arrangements must, under all circumstances, act with his party, let them act right or wrong. Forswearing at the outset allegiance to conscience and to common sense, he must obey his political leader, let him commend what he will, and applaud or decry a citizen in office or a candidate for office, not on account of his merits or demerits, but because he is or is not numbered with the adherents to a particular name. And what is worse than all, I fear that there are not wanting professors of the religion of Jesus Christ to whom these remarks do in simple truth apply.

Now, whether a christian may or may not be a politician, I have no question whatever to raise. It must be left to his own conscience and to the providence of God, and may be innocent, or

praise-worthy, or wrong, according to the circumstances of the particular case. But this question decided, we beg leave to say, that a christian has no right any where or under any circumstances to be any thing else than a christian. He must ask about a political as well as any other act, the question, Is it right or wrong—and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God at a caucus as any where else. To prefer our own interests or the interests of party to that of our country is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. “*There, is no shuffling.*” “*Whosoever denieth me before men, him will I deny before my Father which is in heaven.*”

4. I remark, in the last place, that the lives which we have contemplated, will furnish to religious men a pleasing illustration of the nature of faith.

Faith, we have often told you, is that which brings the future to bear upon the present, with all the power of a visible reality. It is the substance of things hoped for, and the evidence of things not seen. It was by political faith, that these illustrious men, and their no less illustrious associates, overcame. I can illustrate this in no manner so well, as by an extract from a letter written by one of them on the fifth of July, 1776,

the day after the signature of the declaration of Independence. "Yesterday the greatest question was decided which was ever debated in America, that these United States are and ought to be free and independent. The 4th of July will be a memorable epoch in the history of America. I am apt to believe it will be celebrated by succeeding generations as the great American festival. I am well aware of the toil and blood and treasure it will cost to maintain this declaration, and support and defend these States; yet through all the gloom, I can see the rays of light and glory. I can see that the end is worth more than all the means, and that posterity will triumph, although you and I may rue it, which I hope we shall not." Now it was precisely by this noble disdain of the present and the visible, and by the yet more noble, acting for the invisible and the future, that our fathers achieved the independence of their country, and surrounded their names with imperishable glory. And on the contrary, the men who on that trying hour acted only for the present and the visible, lost even the too well beloved object of their base born idolatry, and have consigned their names to merited and enduring contempt.

We all duly appreciate the victories achieved by political faith. We all can estimate the glory of anticipating the events of a coming half century. Tell me then how much more glorious is it to anticipate the events of a coming eternity? It is to this that the gospel exhorts us. Too many of you are at this moment under a bondage more galling than the yoke of political oppression. The visible and tangible world engrosses all your cares and occupies all your affections. In the mean time eternity is forgotten, and ye are living utterly reckless of your weal or woe beyond the grave. The voice of God is calling you to break

loose from the fetters which surround you, to set your affections on things above, and not on things on the earth. The crown of eternal life is promised unto him that overcometh. The retribution of a happy or a lost immortality are set before you, and Jesus Christ hath said, Unless a man deny himself, and take up his cross and follow me, he cannot be my disciple. Such, my hearers, is the condition of our being. God hath ordained that the future can only be obtained by a contempt of the present; nay, more, the present can only be enjoyed by living for the future.

The great question of this short life, then is, whether we will live by faith or by sight, for this life or the next, for time or for eternity. The difference of result in either case, is precisely similar to that which we have noticed when speaking of political faith. He who lives for the world that now is, loses the approbation of the heart-searching God, and his end is shame and everlasting contempt. He who, at the present, denies himself ungodliness and worldly lusts, and lives soberly, righteously, and godly, enjoys while here, the peace which passeth all understanding, and is crowned at the last, with glory, honour, and immortality. To this choice every one of you is called; and let me tell you, every one of you is, of necessity, making it. You contemplate with wonder the mighty interests which were suspended on that moment which decided this nation's independence. But each one of you is called to a graver and more momentous decision. It is not, whether the sojourners on earth shall for a few years govern or be governed, but whether immortal beings, and those beings yourselves, shall suffer or enjoy throughout the long, long ages of an infinite eternity.

I have spoken of the glories of patriotism and of the honours be-

stowed by an approving country. But here it is my duty to tell you that the record of the patriot is written upon a world that shall be burned up. The praise of man breaks not the silence of the grave, nor is it heard in that region which is beyond it. The only freedom celebrated there, is the freedom from sin. The song which is sung by the multitude which no man can number, is unto Him that hath loved us, and washed us in his own blood, and made us kings and priests unto God. Better were it then, and therefore, better is it now, that the tear of penitence gathered in your eye, than that the plaudits of a world should burst upon your ear. And at the last half hour of my life, were the country that I love

bending before me in grateful admiration of patriotick service, much as I might prize her tribute before every thing earthly, I would turn away from the overwhelming spectacle, and renouncing every claim to merit, would draw near to the throne of the Holy One of Israel with the prevalent plea of the self-condemned publican, "God, be merciful to me a sinner." Let us then by faith anticipate that solemn half hour, and the judgment day that is beyond it, and whilst we labour without ceasing for the welfare of the country which is our dwelling place for the night, fix our eye stedfastly on the morning of the resurrection, and look for a city which hath foundations, whose builder and maker is God. Amen.

RELIGIOUS COMMUNICATIONS.

ON COMPLIMENTARY EXPRESSIONS IN PRAYER AT THE CLOSE OF PUBLICK WORSHIP.

IN your Magazine for November last, there is a communication on the subject of *praising ministers*. The great impropriety, and manifest evil tendency of that practice, are, I think there, justly described. Most cordially approving the sentiments contained in that Essay, I have watched with some solicitude for proofs of its good effects. If not greatly mistaken, I have already seen them. We have not so many pompous accounts of ministerial services. The language of unmeasured praise is not dealt out so freely in relation to every ordination, dedication, or missionary sermon that is preached. This is as it should be. It exhibits the gratifying ev-

idence, that a more correct taste is making its way into the christian community.

Will you allow me, Messrs. Editors, to offer a few remarks on another evil, which somewhat prevails, and which is not less offensive to good taste, than it is to christian piety. I refer to the usage, when there is more than one minister in the pulpit, of converting the last prayer into a complimentary address on the talents and zeal of the speaker. It is quite too common, in this part of worship, for brother ministers to express themselves in the following words. "We thank thee, O God, for the interesting, appropriate, and excellent discourse which thy servant has delivered." Sometimes thanks are given that "such a burning and shining light has been raised up," with the petition, "that he may shine with

increasing lustre as he advances in years ; and that his sun may be largest at its setting." The terms pathetic, solemn, judicious, able, eloquent, are in frequent use. Applause is occasionally administered with a little more delicacy, by informing the Lord how "agreeably the people have been entertained."

This very questionable practice has indeed become so common, that the *last* prayer is looked upon as a kind of thermometer, by which the congregation is to ascertain the degree of indifference, approbation, or astonishment, which marks the feelings of him, at least, who offers it. And should a minister dare to be singular by rising superior to this folly ; should he feel a contempt for it, as altogether inconsistent with the simplicity and humility which should always characterize christian worship, it is more than probable that his motives will be misjudged. It will be decided at once, that his feelings towards the preacher are below the freezing point.

Nor are its evil effects by any means confined to hearers. While they are listening with anxiety, not indeed, to hear "the fervent and effectual prayer," but the opinion which may be given of their favourite preacher, he himself is in danger of being lifted up with pride by ill-timed encomiums ; or of being mortified by supposed neglect. Ministers have been accustomed so long to this kind of compliment, that they naturally look for it, especially if they have pronounced discourses which have cost them considerable labour. What is the consequence ? Why, if they do not receive the usual *quantum sufficit* of praise ; and especially if they receive none at all, they feel disappointed. It will be well if there be no whisperings, no jealousies, no private inquiries, why, in the last prayer,

there were so few expressions of approbation.

It is time that we have done with all this. The object of a short address to the throne of grace, at the close of a sermon, should be, not to eulogize the speaker, but to supplicate the blessing of Almighty God, on what, at best, has been spoken in much weakness. Instead of directly or indirectly applauding the preacher, the earnest desire of the person who conducts the closing devotion, should be, that the gospel of Christ which has been dispensed may be the power of God unto salvation to those who have just heard it ; and that they may leave the place, not so much in admiration of the preacher, as in a deep and humble conviction of their own utter worthlessness.

Much more might be said why this practice, so far as it has existed, should cease. To flatter the vanity and pride of man in any religious service is very improper. But it is *peculiarly* so to do it in prayer. Were I officiating as a minister in the presence of the most august assembly in the world, I would not on any account speak of them in prayer, as a respectable, talented, or dignified body of men. In the intercourse of life I would show the individuals composing this assembly, all the respect due to their worth, office, and talents ; but when presenting them before God, I could only speak of them as creatures dependent upon him ; as men holding responsible stations, but who can do nothing without a divine blessing ; or as sinners, who like all others can have no hope of salvation except through the mercy of God in our Lord Jesus Christ. Neither should I dare while in the attitude of an humble suppliant to give glory to a minister, whatever might be his eminence. To use flattering expressions in relation either to his

natural or acquired powers, would be any thing but acceptable prayer.

Besides, as it would be very indecorous and even ungenerous to show in a closing prayer our feelings of dissatisfaction towards a minister who has just spoken; and as we might do him the greatest injustice by thus publicly censuring his performance, so it would be equally indelicate to praise him to his face, and in the presence of a large congregation. There is nothing good in this practice. Its origin is not good. Its appearance is not good. Its effects are not good. Let every minister then, at least by his own example, discountenance the thing. Were I in that sacred office, I would not ask any one to pray at the close of one of my discourses, unless there was good reason to believe, that he would not so far forget the object of prayer as to offer to me the unprofitable and noxious incense of adulation.

X. Y.

SCRIPTURE TYPES.

THROUGH the poverty of language it happens, that there are few words of importance which are not used in a variety of significations. Hence it becomes necessary, when special stress is laid on any word, to define it and to make known the precise shade of meaning attached to it by the speaker or writer. Unless this be done, it is impossible to communicate clear ideas on any moral or abstract subject. The mischief is, every man supposes he perfectly understands terms in common use, when in reality he may attach no distinct meaning to them, or one quite different from his neighbour. Many, very many of the warm disputes in politics and religion, in morals and metaphysics, might be laid asleep by a

simple definition.—Much of the war of words is a war about words: and men might as profitably employ their steel on wind-mills.

These thoughts occurred to us, when reflecting on the subject of *types*, as often brought to view by preachers and theological writers. When we have been told, that such a patriarch or Jewish saint was a type of Christ, or such a rite in the old Testament, a type of some one in the New, we have often found ourselves at a loss to know whether the assertion were true or false. If by type, is meant a thing which bears some resemblance to something else, the assertion may be very true, though not vastly instructive. For in that case, every man is a type of Christ; and few rites, divinely instituted, are so entirely dissimilar, as to afford no resemblance whatever to each other. But what may thus be made to prove any thing, proves nothing. Something more, then, than a bare resemblance, between two things, is necessary to constitute one a type of the other, in the Scripture sense. We undertake to say, that the resemblance must be *designed*, in order to authorize us in making one event or character typical of another. But the question may return upon us, how shall we know when there is a *designed* resemblance? You may know it, when the inspired writers inform you of it: and you cannot possibly know it in any other way. Here must the landmark be fixed. Here must the line of demarkation be drawn, which is to separate the region of truth from the region of conjecture. All beyond this boundary is dark and uncertain.

That there must be some standard to guide us on this subject, is evident from the discordant and endless variety of types, which are palmed upon us as scriptural.

They are varied and multiplied, according to every man's fancy. In this way, a grievous tax is imposed on honesty and good nature : and this tax operates as a bounty upon scepticism. Many are hence driven off to the ranks of infidelity. Those who handle the sacred oracles, are bound to do it with modesty and reverence. They should not treat them, as is sometimes done, with a license, which would be unpardonable even in human compositions.

Thus a respectable writer makes Gideon's victory and Sisera's fall both typical of the spiritual victories of the Church, because, forsooth, this victory and this overthrow are afterwards incidentally alluded to (Isaiah ix. 4. Psalms lxxxiii. 9.) as instances in which God had afforded help to his people. The healing of Naaman, the Syrian, and the merciful visitation of the widow of Sarepta, are made by him to typify the admission of the Gentiles to the blessings of the gospel, because those facts are referred to by Christ, (Luke iv. 25—27) though for a very different purpose. All the most eminent saints of ancient times are made types of Christ: the histories of Cain and Abel, of Jacob and Esau, of Isaac and Ishmael, of Ephraim and Manassah, are made to prefigure the rejection of the Jews ; and the fall and temporary banishment of Nebuchadnezzar, to prefigure the present state of this people. Such is a specimen of the types (and these not of the more extravagant kind) which are sometimes furnished for our edification. The general fault in the cases adduced, is converting mere examples, illustrations, and resemblances, into types and antitypes.

But we have advanced the position that a *Scripture type* is a *designed representation of some future character or event* ; and that

the knowledge of what is such, is to be drawn, not from our imagination, but from the Bible.

Now as to the examples above cited, where is the evidence, that the former part of the example, in each case, was designed by God to be a type of the latter, and was made to exist for this purpose ?

There is another necessary caution : even where there are rites in the Old Testament, which are designed to be typical, it does not follow that they were so understood by the ancient Jews who practised them. These rites were undoubtedly designed to answer present important purposes as well as to point to something future. It is to be observed, also, that real types are generally carried too far. One thing is typical of another, in a particular respect. But the visionary interpreter carries the parallel throughout. Because there is a resemblance in one quality, he makes a resemblance in all. Thus a man preaching from this text—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," makes the serpent a type of Christ, and then proceeds to show how much Christ resembles a serpent ! In the first place, there is no type here ;—nothing but a comparison : and, secondly, the comparison extends merely to the manner and design of being lifted up ; i. e. for healing and saving purposes.

[*R. I. Relig. Mess.*

ON DEFICIENCY IN ACCOUNTS OF REVIVALS OF RELIGION.

We have lately understood, that it has been mentioned as a matter of complaint against the *American Baptist Magazine*, that it contains but few records of Revivals of

Religion. If we did not feel mortified that we are surrounded by such a fault-finding world, we should be amused with the communications which we receive, and with the remarks which we hear are made concerning our editorial labours. We are sometimes scolded for not inserting information which we have never received; and should we dare to borrow intelligence from our more favoured brethren who send forth a weekly publication, then we are censured for making our readers pay twice for the same thing. Placed, not between two bundles of hay, but between two fires, we should be extremely glad if we knew how to avoid the difficulties to which we are exposed. We really are desirous to the utmost of our abilities, of pleasing all; if we may do it in a way that we think will profit all.

To be serious. A few explanatory remarks in vindication of ourselves as editors, may not be unseasonable. We are the more inclined to offer them because we know, that the nature of this case is not understood.

If we have not altogether mistaken the character of our own feelings, there is nothing which affords us greater pleasure than the prosperity of the churches of Christ. To hear of the displays of divine grace, in the conversion of sinners, at a distance, is, to us delightful; and to witness the working of his mighty power in our own Congregations, is the most gratifying recompense that attends our ministerial labours.

Under the influence of these sentiments, no articles forwarded to us, have been more readily inserted on our pages, than well authenticated statements of Revivals of Religion. It is believed, that no communication of this kind was ever written and sent for our Magazine, which did not receive a place there.

It has, indeed, sometimes been the case, that churches in our own denomination have been blessed with numerous additions, and we have not given a particular detail of circumstances connected with these events; and for this very weighty reason, that we were not furnished with them. In some instances interesting narratives of the work of God have enriched the columns of other religious publications, and we simply abstained from copying them to avoid giving offence. We felt a reluctance to be frequently and significantly told, "we have read that account before."

Our object in making these remarks, is to leave a distinct impression on the minds of our readers, that such articles of religious intelligence as are alluded to in these remarks will receive prompt and grateful attention. So far as there may have seemed to be a remissness on this subject, we beg leave to say, that in most instances, at least, it has been occasioned by circumstances beyond our control. And we do now earnestly request from our brethren, such statements of the progress of religion in our churches throughout the country, as may serve to animate and gladden the hearts of the people of God.

DR. ADAM CLARKE'S LETTER TO A
PREACHER ON THE WORK OF
THE MINISTRY.

Seize upon truth where'er 'tis found,
Amongst your friends, amongst your foes,
On christian or on heathen ground;
The flower's divine where'er it grows;
Neglect the prickles, and assume the rose.

WATTS.

Messrs. Editors,
I have read "A letter to a preacher on his entrance into the work of the ministry," by Rev. Adam Clarke, LL. D. of the Methodist Connexion in England, with inexpressible satisfaction.

It contains so much good sense and sound piety, that I could wish to see the pamphlet republished entire in this country. Fearing that this may not be the case, I send you the following extracts. Should they be inserted in the American Baptist Magazine, you may probably receive other observations equally judicious and practical, from the same work.

✦ *Concerning the Spirit in which a Minister should do his work.*

1. Be *diligent*:—never be *unemployed* a moment:—never be *triflingly* employed:—never *while away* time:—neither spend any more time at any place than is strictly necessary.

2. “Be serious. Let your motto be, *Holiness to the Lord*. Avoid all *lightness, jesting* and *foolish talking*.

3. “Converse sparingly and cautiously with women; particularly *young* women.

4. “Take no step towards *marriage*, without consulting with your brethren.

5. “Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know, *the judge is always supposed to be on the prisoner's side*.

6. “Speak evil of no one; else *your* words especially, would eat as doth a canker: keep your thoughts within your breast, till you come to the person concerned.

7. “Tell every one what you think wrong in him, and that plainly, as soon as may be, else it will fester in your heart.

8. “Do not *affect* the *gentleman*. You have no more to do with this character, than with that of a *dancing-master*. A preacher of the gospel should be *the servant of all*.

9. “Be *ashamed* of nothing but *sin*: not of fetching wood or drawing water, if time permit: nor of cleaning your own shoes, or those of your neighbour.

10. “Be *punctual*: do every thing *exactly at the time*: and keep our rules, not for wrath, but for conscience' sake.

11. “You have nothing to do but to *save souls*: therefore, spend, and be spent in this work: and go always, not only to those who want you, but to those who want you *most*.

12. “It is not your business to *preach* so *many times*, merely, or to take care of *this or that society*; but to *save as many souls* as you can: to bring as *many sinners* as you possibly can to *repentance*, and with all your power to build them up in that holiness, without which they cannot see the Lord.”

These rules, next to the Scriptures, will prove a lamp to your feet, and a light to your path: and will at once recommend themselves to your judgment, your conscience, and your heart.

From what are termed the “*smaller advices*, relative to preaching,” I shall make a short extract, though several of the subjects here shall be treated more at large, in the course of this letter.

1. “Be sure never to *disappoint* a congregation, unless in case of life or death.

2. “Begin and end precisely at the time appointed.

3. “Let your deportment before the congregation be serious, weighty and solemn.

4. “Always *suit your subject* to your *audience*.

5. “Choose the *plainest texts* you can.

6. “Take care not to *ramble*, but keep to your text, and make out what you take in hand.

7. “Be sparing in *allegorizing*, or *spiritualizing*.

8. “Take care of any thing awkward or affected either in your *gesture, phrase, or pronunciation*.

9. “Sing no hymns of your own composing.

10. "Beware of *clownishness*. Be courteous to all.

11. "Be *merciful* to your beast ; not only ride moderately, but see that your horse be rubbed, fed and bedded.

12. "Every where recommend *cleanliness*. Cleanliness is next to godliness."

From these excellent documents, I forbear to make any farther quotations, and come immediately to the general object which I had in view ; and to which, I trust, you will, in the fear of God, seriously attend.

Remember, God is the fountain of all good : whatever comes from him will lead to him. His blessing is on his own productions, and his curse on every thing besides. *Son of Man*, saith the Lord, *receive the word at my mouth, and warn them from me*. Deeply consider that, to be successful in bringing souls to God, you must bring the *spirit* of the gospel into the work of the ministry.—In order to this ; see that you retain a clear sense of God's mercy to your own soul, and of your call to the work ; and while you feel his love in your heart, it will not only support you in all trials and difficulties, but will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died.

2. You preach, not merely to explain God's word, but to save souls : whenever you forget this, you go astray.—Now, as no man can see the worth of the salvation which God has provided for him, till he be convinced of his want of it ; therefore, preach the law and its terrors to make way for the gospel of Christ crucified. But take heed, lest while you announce the terrors of the Lord, in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with oppo-

sition. Remember that admirable advice, given by the greatest preacher God ever made, to a young man just setting out in the work : *The servant of God must not strive, but be gentle towards all ; apt to teach ; patient : in meekness instructing those who oppose themselves*. 2 Tim. ii. 24, 25. From an indescribable law in the economy of the intellectual world, the spirit that acts upon another, begets in it its own likeness.—You will get a profusion of light on this subject, if you take care to carry the Spirit and unction of Christ with you into all your public ministrations ; and preserve them in all your private communications with the people. I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry, merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God) through their affectionate manner of recommending the gospel of the grace of Christ. Of the former it has been justly said, *They make even the promises of God too hot to be held*.

3. Beware of discouraging the people ; therefore, avoid continually finding fault with them. This does very great hurt. There are some, whose sermons impress nothing but terror : and though they point out the heights and depths of holiness ; yet they leave the hearers no courage to follow on to know the Lord. There are others who become *Censors general* of the different societies to whom they preach. This (imperceptibly to themselves) spoils their own tempers, begets a spirit of uncharitableness, and greatly injures their usefulness. If you find a society *fallen or falling*, examine as closely as you can to

find out all the good that is among them; and, copying Christ's conduct towards the seven Asiatick churches, preface all that you have to say on the head of their backsliding, with the good that remains in them; and make that *good*, which they still possess, the reason why they should shake themselves from the dust, take courage, and earnestly strive for more. If you ground your exhortations to increasing diligence and zeal on what they have *lost*, instead of on what they yet *possess*, and may *speedily gain*, you miss your way, and lose your labour. I tried the former way, and did no good: I abandoned it, and adopted the latter, and God blessed it. Mr. Wesley used to give the significant appellation of *Croakers*, to those who were always telling the people, "Ye are fallen! ye are fallen!" and he observed that such injured the work of God wherever they came. I have in general found, that those who are most frequent in the above cry, are such as have suffered loss in their own souls; and taking a *prospect* of what is *without*, from a *retrospect* of what is *within*, they imagine that all they see are in the same apostate condition with themselves.

4. Man is naturally prone to act in extremes: therefore, take good heed that while you avoid the above evil, you fall not into that other of slightly passing by the transgressions of the wicked, or the backslidings of the people

of God. Cases may occur, that will require publick and cutting reproof: but, as I hinted before, in all such cases copy the example of our blessed Lord to the seven Asiatick churches. There you have an infallible directory. May God help you to follow it!

5. On this head I will venture to give you another piece of advice, to which you will seriously attend, if you regard your own peace, and the good of the people.

Avoid the error of those who are continually finding fault with their congregations because more do not attend. This is both imprudent, and unjust.—*Imprudent*, for as people do not like to be *forced* in what should be a *free-will*-offering, so they are infallibly disgusted with those who attempt it: *unjust*, it being contrary both to reason and equity, to scold those who come, because others do not attend. I have known this conduct scatter a congregation, but I never knew it gather one. Indeed, it savours too much of pride and self-love. It seems to say, "Why do you not come to hear ME? Am I not a most excellent preacher? What a reproach is it to your understanding that you keep away when I am here!"—Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

MISSIONARY INTELLIGENCE.

AMERICAN BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV. GEO. D. BOARDMAN TO ONE OF THE EDITORS.

Calcutta, Feb. 16, 1826.

Rev. and dear Sir,

Four weeks ago we were gladdened, for a few moments, by the news of

peace with Burmah, which was announced by the firing of guns and the beating of drums in this place. We were soon saddened by hearing that Rangoon, and Ava, and Prome, were to be retained by the Burmans, and that probably many

of the poor creatures who had put themselves under the protection of the British, would fall a prey to the more stubborn Burmans, as soon as their protectors should leave the country. Still as the articles of the treaty sent by Sir Archibald, to his Burman Majesty, stipulated that the prisoners at Ava should be delivered forthwith, we hoped to hear from our dear friends Judson and Price in a few days, and ere long to see them in Bengal. But there was not time for a message to be sent from Ava to Calcutta, before our ears were again saluted with the din of war. The Burmans did nothing towards performing their part of the treaty, and in fifteen days after the articles of the treaty were prepared by Sir Archibald, he found it necessary to recommence hostilities, which he did on the 19th ultimo. He attacked Melloon and captured it, with considerable booty, and among other things the very articles of the treaty which he had prepared for his Burman Majesty to ratify. The Woongyees (chief ministers of State) had concealed them in an old chest, and his Burman majesty was not probably aware that any proposals for peace had been made. Indeed, some suppose he may not have been apprised of the fall of Rangoon and Prome. It is very dangerous to announce any bad news to the golden ears, so that his majesty should be led to suspect that he is not omnipotent. It is reported that Mr. Lausago, who has been in high repute among the Burmans was prevailed on not long since, to propose to his Majesty to make peace with the English; and that his proposal implied such a suspicion of the weakness of the Burman cause, that it cost him his life. Sir Archibald, when we last heard from him, was on his way from Melloon to Ava, where he expected to arrive about this time, to propose terms to his Majesty in person at his capital. What the event will be, we cannot foretell. We feel exceedingly anxious about our friends at Ava. Not one word from them yet, though it is said some of the prisoners at Ava, have written to Sir Archibald advising him to make peace on any terms,

If they have written so, they were probably compelled to do it by the Burmans.

Since I wrote last, the friends here have been called to weep over the grave of another Missionary. The Rev. J. B. Warden of the Independent Mission Society died of the dysentery one month since. His race was short, but his death was triumphant. He left a disconsolate widow and child. But our cup is not unmingled. We have much to say of divine mercy. The Lord is reviving his work in several places. At several stations in Ceylon there is a very considerable excitement. Mr. Winslow of Oodoville is now here. Not long since he received letters from his colleagues in Jaffna, that in one of their schools there was not a single boy but was anxious for his soul, or had found mercy; and in the College only three.—That several other stations were blessed, particularly among the Church people, and that Christians in general appeared to be very much engaged in religion.

The Rev. Mr. Trawin's native congregation at Kidderpore, five miles below Calcutta, is very solemn, and many heathen are seeking Christ. At one of the Church stations, near Madras, and at another up the country, the Spirit of the Lord is poured out, and many are interested for the salvation of their souls.

Mr. Yates, who now officiates as Pastor in the place of our lamented Mr. Lawson, told me this week that six persons stood as candidates for baptism in Circular Road. I know four of them. They are young men of great promise. Three of them are sons of Missionaries. Seven were baptized at Serampore last ordinance day.

We have heard from the faithful Moungh Shwa-ba, that he adorns his profession at Rangoon, and has laid up in the course of a year, 150 rupees, *as the avails of making shoes.*

We have lately removed from Chitpore into Calcutta; the reasons for our removal we intend to state in a joint letter to Dr. Bolles next week. The letter will probably be sent by the Asia of Philadelphia.

We have reason for much gratitude to

God for the good state of health we enjoy. The weather hitherto has been remarkably fine, but the hot season is creeping on apace. That will probably try our strength.

We hope you are enjoying the smiles of the Redeemer in your family, and in your church and people, and especially in your own heart; and we rest assured that we are not forgotten in your prayers.

Yours, &c.

GEO. D. BOARDMAN.

EXTRACT OF A LETTER FROM MESSRS.
BOARDMAN AND WADE TO THE COR-
RESPONDING SECRETARY.

Calcutta, Feb. 17, 1826.

Rev. and very dear Sir,

We feel great pleasure in complying with your instructions, by uniting in a *joint letter*. At present, however, only two of your Missionaries can unite in such a communication, brother Hough being in Rangoon.

We have heard from him by three different letters since his arrival there.

Jan. 9th he wrote, "it is expected peace will be concluded on the 15th inst. The English do not retain Rangoon, but they retain Arracan, Mergui, and Tavoy."

In another letter dated Jan. 17, he remarks, "We are all anxiously waiting for the events of to-morrow, as that is the day appointed for the solemn ratification of the treaty of peace at Head Quarters. The inhabitants of Rangoon are exceedingly distressed in view of the prospect of being restored to his Burman Majesty. For a year past, they have tasted the blessings of liberty, and have conducted their business without being oppressed or molested. Many of the inhabitants have already begun to prepare for flight. Tavoy and Mergui, will probably be a refuge for many; they all perfectly understand the danger of attempting to escape after the English government shall cease" He thinks the prospects for a missionary will be very bad in Rangoon, if the place is given up as expected, but that Tavoy will hold out

much encouragement. "I am doing nothing, (he says) at repairs or improvements, on the premises, feeling that I am a stranger and pilgrim;" and he advises us by no means to think of coming to Rangoon at present.

Jan. 26, he writes that "war is renewed; a great battle was fought on the 19th, and the Burmese driven from a strong position at Maloon, with great loss. It is quite uncertain what the future government in Rangoon will be; if the Peguers have it, they will be as bad as the Burmese."

This is the amount of information which we have received respecting the present state of things, and our future prospects as Missionaries in Rangoon.

We feel great need of advice from the Committee, but it is highly probable, the scene will be changed before we can hear from you. Our eyes are unto Him in whose hands are all hearts, and who directs all events, particularly those which are connected with the advancement of the Redeemer's kingdom, and the fulfilment of the prophecies respecting the conversion of the heathen.

We beg leave to inform the Committee, that we have removed from the Bungalow at Chitpore, and taken a small house having three rooms in Calcutta. Our reasons for doing so, were, in the first place, to obviate the difficulty of procuring our outfit at so great a distance from Calcutta, if Providence should open the way for our speedy return to Rangoon; but if otherwise, the Bungalow was so much out of repair, that we thought with our friends in Circular Road, it would be imprudently exposing our health to continue in it during another hot or rainy season. These considerations, connected with the expense, and frequently the impossibility of obtaining a conveyance to chapel on the Sabbath, or to Calcutta or any business, were reasons which we thought would, in the minds of the Committee, justify us in removing into the city. The rent of the house which we now occupy is fifty rupees per month. We began to occupy it on the 16th ult.

Since our removal, we have been busi-

ly employed in furnishing ourselves with articles necessary for us to carry to Rangoon, or any other place where divine Providence may cast our lot. Also, in business relative to the Dictionary, and in studying the Burman language.

The Dictionary, we are happy to say, is now out of press, and two hundred copies are put up in boards. We have just sent to Government, the 100 copies subscribed for by them, but have not yet received any return. We have some prospect of selling 100 more, for 1000 rupees, on condition that we shall sell no more in Calcutta.

In order to save the Board expense, and ourselves much time and trouble in hiring carpenters for every little repair or piece of work, which will need to be done when we return to our station, and to provide ourselves with a little bodily exercise which is so necessary to our health, we have purchased a few tools for the Mission, the expense of which does not exceed 35 rupees. This sum, we are fully persuaded, the Committee will approve of our expending, under the circumstances we have mentioned. The bills for the tools, and other extra expenses, we shall send at the close of the year.

Earnestly desiring to be employed as soon as Divine Providence shall allow, in labours of love among the Burmans, to whom we are sent, we wish to commend ourselves to the protection and guidance of our covenant-keeping God, and to the advice and intercessions of the Committee. Our hearts and those of our beloved companions are bound up in the cause, and we hope we may so live and act, as to show ourselves worthy of the confidence which the Committee have reposed in us, and to obtain the testimony which Enoch did, 'that he pleased God.'

We remain yours in the service of Jesus Christ.

J. WADE,

GEO. D. BOARDMAN.

Rev. Lucius Bolles, D. D. }
Assist. Cor. Secretary. }

EXTRACT OF A LETTER FROM REV. JONATHAN WADE.

Calcutta, Feb. 26, 1826.

Rev. and very dear Sir,

I have the pleasure of forwarding six copies of the Burman Dictionary, to you by Mr. — of Philadelphia, who is about to leave this port for America in the ship Asia. I have the pleasure also of informing the committee, that I have just received the sum of two thousand rupees from government, being the full amount of the bill for the one hundred copies subscribed for by its order. In subscribing this sum, it must be remarked, that according to my particular request, the government took into consideration the importance of my having the assistance of a competent Burman teacher, in order to do justice to the work, and the expense of obtaining such a one in Calcutta, at a time when on account of the war few Burmans were in the place, and in order to defray this expense, exceeded in their subscription the mere cost of printing. This was particularly stated in the correspondence with government. I afterward found this allowance as I had expected, a very necessary one; for in order to obtain a competent teacher, I was obliged for several months to pay 20 rupees, then 14, and at length I succeeded in reducing it to 10, making in the whole a bill of more than 200 rupees.

I remain very sincerely and respectfully yours,

J. WADE.

Rev. Lucius Bolles, D. D.

EXTRACT OF A LETTER FROM AN AMERICAN GENTLEMAN, GIVING THE INTELLIGENCE OF PEACE BETWEEN THE BRITISH AND THE BURMANS.

Philadelphia, Aug. 2, 1826.

Dear Sir,

We had a long passage to Madras, where I found a letter waiting me from Mr. Boardman, in which he states that letters were received from Rangoon, that Dr. Price had been deputed by the Bur-

mans to sue for peace ; that he had given information of the others belonging to the mission being alive and well, but not at perfect liberty. At Madras, later accounts were received confirming the news, and that a treaty of peace was ratified at the British camp a little below Ava. The terms were the same, or nearly so, as the former unratified treaty, giving up some territory and paying one hundred lacks of rupees. One article in the treaty *is said to be* that no foreigner shall be allowed to remain in the Burman empire without consent of the company. Probably these accounts may be new in America, and I hasten to give you the pleasing information.

Yours, &c.

AFRICAN MISSION.

EXTRACT OF A LETTER FROM REV. CALVIN HOLTON TO ONE OF THE EDITORS.

Monrovia, (Cape Mesurado,)

Sir,

April 24, 1826.

By the good Providence of God, while many have been taken, I have been left. Of the colonists that came out in the Vine, eleven or twelve are removed to the land of silence, among whom were Mr. Force, the printer, the two deacons of the Union Church formed in Park-street, as well as several other aged and youthful members. The death of most was, however, owing to old age, or imprudence, or want of suitable stores. The fever brought me very low ; so that my life was despaired of by some. For a week or two I was weak as an infant. But prayer was made for me by the Baptist Church here almost without cessation, and a number have since stated to me that, at particular seasons, they were enabled to plead with the Lord of Hosts for my recovery, so as to rest entirely assured of an answer to their petition. From the first of my sickness I felt a very good degree of confidence that God would preserve my life in answer to the prayers of these dear brethren. Dr. Ca-

rey at whose house I have resided ever since I came to the Colony, attended me with the affection and constancy of a brother. I have not yet recovered more than half my usual strength, but have preached twice since my sickness: the last time, however, brought on a slight fever. All the sick, as well as myself, who are recovering or recovered, have experienced much *delay* in their recovery, from the want of suitable provisions. Here there is no medium between salted and fresh provisions. To eat the former, even for one day, predisposes one to have the fever, or brings on cramp in the stomach, and if persisted in, is almost certain death.

We have some things of interest to communicate to our friends in America ; not indeed any revival of religion, but the recapture of more than 150 slaves, the burning and blowing up, with 250 barrels of powder, of Trade Town, one of the principal slave factories on this coast, together with the capture of three Spanish Slavers by two Colombian privateers which are now lying with their prizes in our harbour, the impossibility of any slave traders landing their goods for the purchase of slaves from Gallinas to below Trade Town, may be considered as giving a deadly blow to the horrible traffick in this vicinity.

Much, under present circumstances, can never be done in the Missionary cause, in my opinion, till a school house be built, of proper size, and with desks for writing, &c. and the children be where their deportment can be looked after, in some such way as the Cherokee youth are at the Valley Towns, little need be expected. A vigorous Missionary establishment here will be attended, at first, with considerable expense. I know not what can be done without a dwelling-house for one Missionary or more residing in this Colony. Emigrants come out so frequently as to occupy every space which can be occupied as shelter. Mr. Ashmun, governing Agent of the Colonization Society, has thus far endeavoured in vain to procure for me a room, convenient either to me

or to the person with whom I might be located.

As was expected before I left Boston, I have engaged to take *charge* of the schools in the colony, and to instruct a class of the most advanced. But no place can, at present, be found for the two schools, which are most pressingly wanted. Till a house be obtained for this purpose I expect support from the Colonization Society, and yet can render them little or no service. I shall probably be employed a part of the time in the native Missionary School. Brother John N. Lewis, a Missionary, sent out by the Richmond African Missionary Society, but who from want of adequate support, had been obliged to turn his attention to other business, and a lad of 14 years, are the present teachers.

Were it not for the ensuing rainy season, I should, for the present, visit Sierra Leone, Grand Cape Mount, Grand Bassa, Sisters, the interior, &c. but the season will render it impossible.

Yours, &c.

C. HOLTON.

CAREY STATION.

EXTRACTS FROM THE JOURNAL AT CAREY.

Dec. 23. The condition of the poor Indians is pitiable in the extreme! To wander and to waste away with the majority, is dreadful; and a few instructed in letters and the arts of civil life, feel at a great loss in making a better choice than that of mingling with the great mass and perishing. They know not to what place to go, or with whom to associate!

C— D— was the first Indian scholar admitted into our school, then in operation on the Wabash river. About a year and a half since, he left the institution to shift for himself. Since that time he has been wandering partly among the Indians, and partly among the whites. In November I found him at Fort Wayne, and at his particular request, we employed him as a labourer,

for the wages we were giving to other hired men. The Mission not being in want of his services, we advised him to improve a farm near to us on the Indian lands, in the hope that a reservation would be allowed him when the Indians should sell the surrounding country. He had partly acceded to our proposals to aid him in this measure, when, I suppose, viewing himself so much alone in the thing, the task appeared too great. He seemed much cast down on account of his forlorn condition, and yesterday was discovered weeping like a child. This morning he informed us of his embarrassments, and we encouraged him by our counsel, and by going out with him, and selecting a place for his farm, &c. We hope that he will yet do better than to wander without a home, unfit for the society of Indians generally savage in habit, and not allowed, on equal terms, the society of the whites.

If a country were set apart for an Indian Colony, under proper assurances of protection, all the anxiety occasioned by such circumstances as the foregoing would be avoided.

Dec. 25. Were permitted to partake of the Lord's Supper. The time was melting, sweet, and awful. All our Indian converts appeared to sensibly realize the importance of the occasion, and to feel, and mourn under a sense of unworthiness.

N— had informed us yesterday that his mind was very dark, and much distressed. He thought he was worse than any other who professed to be religious. He could not feel happy in prayer. He feared that he was not a christian, &c.; yet he desired to be good, and would like to partake of the Lord's supper if he were worthy.

He was pensive, and inclined to be alone; a tear rose, and then stealing down his cheek, which he hastily wiped, as he discovered any one passing near him. But to day he ventured forward to the table. Two other Indian boys felt themselves unworthy to sit down with us. They seemed to be very humble. Three of the females did not appear in our meeting at its commencement. Mrs.

M'Coy stepped into the house of K——, to inquire the reason. B—— began to weep and said she was not fit to partake of the Lord's supper. K—— said she was ashamed of herself because she was no better, &c.; and M—— was in similar troubles. All three, however, were encouraged to celebrate the sacrifice made for Indians as well as for others.

Jan. 16, 1826. I left Carey in company of eight Indian youths, whom I am conducting to the eastward, with the view of placing them in an institution in which they may pursue their studies with greater advantage than at Carey; and one Indian not connected with our school, whom we allow to accompany us, in order that he may, on his return, report to his people the situation of the boys.

If the Indians are to be raised to an equality with other nations, they must be put in possession of information and talent similar to that possessed by others. These are select Indian youths designed for superior usefulness among their nations, in either the church, the schools, or the state; and, that they may be qualified to aid in lifting up their fallen and degraded tribes to a level with surrounding States, they are sent abroad into those States, that while they are pursuing their studies they may become acquainted with the manners, customs, laws, civil and religious institutions, of their white neighbours, and, by mingling suitably with men of business, they may receive those necessary impressions which cannot be taught in theory.

Jan. 20. Several persons who have been in our employ are returning with me to the settlement. Our company consists of 15 persons. The weather is extremely cold, the ground frozen, and lightly covered with snow. We have slept in the woods, without a house, five nights since we set out, and now have halted at a little hut in the wilderness, in which we expect to remain over the sabbath.

Extracts from the Journal of brother Lykins, during my absence.

Jan. 16. We found some difficulty in

getting rid of an ill-disposed Indian who has been hanging about our house for some days. On our desiring him to leave, he became quite angry, and threatened us with his knives and his tomahawk, which he carries about him.

Jan. 19. A son of Porcupine Moccasin, who was formerly a poor offscap among his people, has, for a considerable time, been a member of our family and of our church, and has in many respects become a very different person from what he was on his reception. This change was strongly manifested to-day in a spirited and manly effort, by which, at the risk of his own life, he saved the life of a younger brother, and prevented the horrid crime of murder.

Porcupine Moccasin determined to murder one of his sons, and after an unsuccessful attempt with a glass bottle, betook himself to his gun. The youth secreted himself in a neighbouring house about half a mile distant from his father's. The mother came running to our house to inform the elder son that the father was then on the way towards the younger son with the determination to murder him. Our youth hastened to intercept his father, and found him in the act of searching for his victim. Notwithstanding the young man had been taught from infancy to dread his father's presence and knew that a failure in his effort would turn his father's vengeance upon him, yet he did not hesitate for a moment, but on coming up with his father seized the gun, and by a most desperate effort, forced it from his father and discharged it. Then boldly called up his brother, and gave him the gun and sent him home.

Jan. 20. Two Ottawas from Grand-river, one of them a chief, arrived this evening. They came with the design of accompanying brother M'Coy to Washington, and seemed much disappointed on learning that he had set out. They talked of following after him, but we dissuaded them from it. They regretted the disappointment very much. The Chief is a smart looking Indian, and says he wishes to see the President on business.

March 18. Our smith from Thomas, and one of the farmers for the Ottawas have come in hither for supplies. They have brought us a message from sundry Ottawa chiefs, in which they express much friendship, and very pressingly urge us to open a school at Thomas, and to put our affairs there into more extensive operation. Our family are so much afflicted with influenza, that it is with difficulty we can proceed in our business.

March 23. Started a periogue to Thomas with supplies for that station.

April 12. Sent two other men on business to Thomas.

May 23, 1826. On my way homeward from the east, I left Detroit on the 24th instant, accompanied by Gosa the Ottawa, who had been with me on the tour, and a sub-agent of Indian affairs, lately appointed, and who will reside at our place. Gosa being on foot we left him in the afternoon, expecting him to lodge at some camps of white men, while we proceeded until it was night, for the sake of finding accommodations for our horses. We expected that he would overtake us early next morning. We waited for him until about 10 o'clock, and then went in quest of him, and ascertained that he had taken another small path, and had passed on. We proceeded after him, discovering his track in the road; but after proceeding a few miles we perceived that he was not before us. We had four days' journey before us, and the whole distance a wilderness. Having depended on Gosa to be our guide and assistant through this desert, we could not but regret to find ourselves deprived of his company, and he of ours.

This morning we had more than an ordinary day's ride before us, but we hoped by a forced march to reach Carey. We had proceeded about ten miles when we were met by our dear brother Lykins, and one of our Indian boys. Having overstaid my time, the family, who had not received my later communications, had become uneasy, lest some accident had befallen me on the lake, or in the wilderness, and brother Lykins was on his way to Detroit to make inquiry.

With the close of the day I terminated my journey.

It is due to the missionaries who were at Carey during my absence to say, that the whole establishment, and every department of the concern, appears in good order, and manifests a promptitude, and a judicious management of affairs, highly creditable to them all. Several new scholars have been admitted in lieu of those I took away, and the school is well attended.

For two days the family had experienced great anxiety on account of two little Indian girls of our school, one about five, and the other about six years of age, who had wandered off into the woods and could not be found. Diligent search was made for them; and after they had been in the woods two days and one night, brother Mecker, and one of our hired men found them about two miles from our house. They came in with the children on their backs at the moment of my arrival.

June 5. Many of our neighbouring Indians assemble at our house to *smoke* and to *talk*. We renewed to them expressions of our friendship, and informed them that the youths taken to the eastward were well situated, &c. All appeared to be well pleased.

June 6. Under a full conviction that it would be an important measure in the business of Indian reform, to impart to some of our promising Indian youths, now in our family, a thorough knowledge of the science of medicine, we have selected two in the hope that God will provide them friends who will take charge of them, and of their education. Conaуда, or Thomas Baldwin, is about 14 years of age, and Soswa, or Francis Barron, is about 16 years of age. Francis is a pretty good shoe-maker, and Thomas is beginning to learn the same business. As it must be several months before we can hope to find for them a situation, we intend to make them acquainted with the business as far as practicable, during their continuance in our family. The boys are both well pleased with these arrangements.

June 9. Brother Lykins sets out for Thomas, by way of the lake.

June 10. Gosa, from whom I was unfortunately separated the day I left Detroit, did not arrive until this day. We had become uneasy about him, and had hired an Indian to go in search of him. He met him on the second day. Gosa's feet had been sore, and he was otherwise indisposed.

June 18. After the morning sermon at the establishment, my wife and I visited Mussequagas village, and I addressed a small but very attentive audience. Chiefly for the improvement of the two boys we selected the other day for Physicians, we have concluded to employ them occasionally as interpreters, in the hope, also, that while they are interpreting the truths of the gospel to others, they themselves may feel its power. For the first time they were both taken with me to day, S— was required to interpret, a service which he performed greatly to our satisfaction, and vastly exceeding my expectation.

In a short time after meeting, when S— and I were alone, he manifested much inclination to talk. He commenced by expressing the pleasure which he and his comrade felt in prospect of the favour we were endeavouring to procure for them, of a medical education; declaring also, the desire of them both to acquire what knowledge they could of the art of shoe-making before their departure from us. "We wish," said he, "to learn every thing that you think we ought to learn, and we wish to learn to be good too. Soon after you told us you would send us to some place to learn to be doctors, I said to C— well, now our friends (the missionaries) are very kind to us, and we must do as they tell us. They tell us to be good, and now we must try to be good. C— say well, I am willing. I say now we must try to pray, and C— say he was agreed. So every night we pray. If we see one another then we go out into the wood together, and one time I pray, and the next time C— pray, the same as you do in the family, (that is, we pray alternately as do the missionaries.) If we do not see one another, then I go and pray by myself, and C— pray by himself.

I try to pray one time in English, but I could not say many words, because I did not understand English very well. Then I say to C— well, we pray in Indian, because God can hear Indian talk the same as he hear English, then we always pray in Indian.

The first time I pray I feel afraid, I think some body see me, and C— say he feel so too the first time he pray. Now we dont feel so. C— and I talk very much about being good. We talk about it to day as we come along the road."

Notwithstanding we have too much reason to fear that these youths have not yet discovered the evil of their hearts, yet it is a cause of joy that they should commence such a course.

ISAAC M'COY.

WANT OF MISSIONARY FUNDS.

We have been requested to remind our readers that increased exertions for the support of our Missionary stations are absolutely necessary. Besides the establishments among different Indian tribes on our frontiers, which have hitherto been attended with great expense, it will be remembered that there are five Mission families in the East who have been authorised to look to American Baptists for subsistence. When the last remittances were forwarded to India, the treasury was more than exhausted. Unless vigorous, systematick, and liberal measures are speedily adopted, the bills drawn by our Missionaries cannot be honoured.

We would not have mentioned this fact, were we not persuaded that it is only necessary to be known, and it will no longer exist. We trust that with the prayers which are offered for the spread of the gospel, contributions will be cheerfully and bountifully made. We hope that this brief but affecting statement will receive the immediate and serious attention of the pastors of all our churches throughout the United States. It remains with them to make those judicious appeals to their respective congregations, which are scarcely ever made in vain. It has

long been our conviction, that the responsibility of ministers in relation to the countenance which is given to Domestic and Foreign Missionary operations, is much greater than is generally imagined. Under God, it depends much on them whether the means to carry on these operations be adequate. Would it not be well for each one solemnly to ask himself in reference to these important objects, "Have I done what I could?"

TO THE TRUSTEES OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Rev. Fathers & Brethren,

The time has elapsed, when it becomes necessary for me to communicate to your body the result of my tour on the behalf of missionary efforts in the Western States.

Leaving Boston on the 10th of June, I spent the following Sabbath at Pawtucket and Providence, R. I. where opportunities were given me to exhibit the objects of my journey, and receive collections. This was done with assurances to me, that additional supplies would be afforded. I next attended the Baptist Convention of Connecticut. I was cordially received, and the Convention recommended the object to the attention and liberality of the churches in that State.

Visiting Hartford the following Lord's day at the third publick service, I gave an outline of the state of things in the West; showing, that missionary aid is greatly needed from this quarter, and received more than 30 dollars in a collection, besides several donations for the contemplated Theological School. The next morning, several persons called on me proffering their aid to collect books and other articles for the Institution, against my return. Passing through Litchfield, I proceeded to New Haven, and from thence to New York, where I thought it expedient to employ several days in promoting the various objects of my Mission. My time was occupied in calling on the ministers and other influ-

ential brethren, and in explaining to them the nature and importance of the contemplated exertions;—in publick addresses,—in collecting funds, books, and other articles for the Theological School, and in endeavouring to prepare the minds of our brethren in that city to aid these objects. Besides individual donations, a publick meeting of the brethren from different churches was held in Mulberry Street, an address was delivered, setting forth the needy condition of the Western States, and a collection was taken at the close.

During my stay in the city, I effected an arrangement with the American Tract Society, and obtained one hundred thousand pages of tracts, designed partly for aid in forming Branch Societies in the West, and partly for distribution among the destitute. Of the latter class, are 10,000 pages of French tracts, for the French population near the Mississippi, and 10,000 pages of Spanish Tracts for the northern provinces of Mexico.

From the Board of the American Bible Society, I obtained 100 copies of Spanish Scriptures, for distribution in the same region. Having been solicited to visit Philadelphia, I made a hasty tour there, took publick collections in the Baptist churches under the pastoral care of brethren Cushman and Ashton, and received assurances from a number of friends, that the missionaries in the West should not be forgotten by them. I received some private donations, besides holding conversation with many brethren to engage their cooperation in the work.

Returning to New York, I spent three days more in that city obtaining aid for the contemplated School, and packing and sending off various articles obtained. Proceeding up the Hudson river, the second Sabbath of July was spent in Hudson city, where opportunity was given me to plead the cause of the destitute in the West, and receive a collection for education purposes. The next night in Catskill, I delivered a discourse with these objects in view, and on the following days received several donations in cash and books. Departing down to

Poughkeepsie, I spent a night there. A storm of rain prevented the people generally from assembling, but a few individuals present expressed their good will to the cause by a collection after meeting. The following Sabbath I was in Amenia, Dutchess County, N. Y. the place of my former residence, where I preached three times, and a casual contribution was taken up.

On the 30th ult. I was at Troy, and though suffering under a fever, it became necessary for me to preach twice. A collection was made at the close in aid of the Mission. Our brethren in the Hudson River Association are awake and active to various benevolent Institutions. About 100 dollars was raised for these purposes during the session. The very pressing call from the Baptist Convention of the State of New York, by their Agent, Elder J. Peck, who was present and represented the embarrassments of their treasury, and the extraordinary effort made to enlarge the buildings and increase the funds of the Hamilton Institution, will prevent the brethren from furnishing much immediate aid for Western Missions; but I received assurances from a number of preachers and other brethren, that in one, or at most, two years, they would assist us liberally. A worthy brother from Vermont, who is about to officiate as Agent for the Convention in that State, gave the encouragement that considerable aid could be received from that quarter if the call was made.

During my tour, I have received about 140 dollars for Mission purposes, and a little over 150 dollars for the Theological School in Illinois.

All which is respectfully submitted to the Board of Trustees.

J. M. PECK.

TO THE TRUSTEES OF THE BAPTIST
MISSIONARY SOCIETY OF MASSACHU-
SETTS.

Boston, August 9, 1826.

Rev. Fathers and Brethren,

Wherever I have travelled, I have found considerable interest excited in favour of more enlarged operations in the

West. Most of the ministers with whom I have conversed, and many valuable brethren, consider the field too important to be suffered to grow up with all the evils that at present abound. I have laboured in my public addresses and private conversation to produce fixed principles in the minds of all, that may result in steady, persevering efforts, rather than a temporary excitement by appeals to the passions. It has not been so much my object to raise funds, as to excite attention to Domestick Missions in general, and the Western field in particular, with a view to secure more permanent patronage.

My object has been to enlist preachers and other influential brethren in the cause, who would aid in their prayers, efforts, and contributions, in a more permanent way. And if I have not been greatly mistaken, such impressions have been produced in no ordinary degree. Many valuable brethren have promised to exert their influence in favour of your Society, and in favour of Missions on the frontiers of our country. Many, upon hearing the story of the great want of instruction on the part of most of the preachers of the gospel in the Western States, and the desire of some of this class to improve their minds could the means be furnished, have generously offered to aid, in future, to carry the plan of a Theological School into effect.

The printed Circular, frequently accompanied by many written remarks, has been distributed amongst a portion of the churches in Rhode Island and Massachusetts, amongst most of the churches in Connecticut, and throughout the Hudson River, Rensselaerville, Shaftsbury, and part of Saratoga Associations. Copies have been addressed to the Vermont State Convention, to several Associations in that State, and aid solicited for the Western country. Many individuals whom I could not visit have been addressed. Female Mite Societies have been called upon wherever convenient, and affectionately invited to cooperate with us by enlarged efforts. Nor have I met with a frown from this quarter. In several churches, I hear that collections

have been, or are soon to be taken for the object. On the whole, I see nothing to dishearten, but abundant reason to go forward in this work of the Lord.

The great necessity of some measures to educate the preachers of the gospel in the Western States, and the importance of the object, becomes more and more deeply impressed upon my mind. In the three States of Indiana, Illinois, and Missouri, are not less than 250 Baptist preachers. A majority of these have been raised on the frontiers, with scarcely the advantages of a common school education; and not even habituated to read the word of God in early life! Every year is adding to the number of this class of preachers. And there is no avoiding it.

Some of these are young men who commence preaching under these disadvantages. Of both married and single preachers, there can be found not a few who possess good natural talents, who furnish substantial evidences of piety and soundness in the faith, and who are desirous of obtaining some education. They urgently solicit this. What shall be done?

Is not the path of duty plain as the noon-day sun? Furnish these men with the means of such education as circumstances admit. Establish a Theological School for the purpose. Shall this project fail for want of a few hundred dollars to set it in operation? I am aware of having too little time to raise these funds. After spending a few weeks longer, I must be prepared to return to the valley of the Mississippi. But I cannot bear the thought of returning, without this object is in a fair way to be accomplished. Permit me then to solicit, that an appeal be made to the churches and to individuals, for the sum necessary. Could the amount heretofore suggested, be raised to provide the indispensable accommodations, and could 150 dollars annually for five years, as a moiety of the teachers' salary be received from these States, I am confident, that with rigid economy under the divine blessing, an Institution may be built up, that will prove of great usefulness to thousands.

All which is respectfully submitted.
J. M. PECK.

RELIGIOUS INTELLIGENCE.

REVIVALS OF RELIGION.

LETTER FROM REV. PHINEHAS BOND.

Cherryfield, July 9, 1826.

Very dear Brother,

Several months have already elapsed since I intended to have given you some particular statement of the recent revival in this place. My not complying with your wishes before this late period, has not arisen from forgetfulness or neglect; but for the want of a convenient opportunity. My first visit to this place was Jan. 26, 1825. The state of religion was then exceedingly low; even to that degree which rendered it quite difficult to distinguish between professors of religion and the world. And not having the constant ministry of the word, the religious state of society was declining, and habits contracting, which portended serious consequences. After preaching several times, all things seemed discouraging as it respected the cause of Christ. My conclusions were, that if no material

alteration was visible at the expiration of three months, I would leave the place.

It was my great study to know what could be done to advance the cause of Christ. At the expiration of a few weeks the people became quite solemn, and regularly attended the meetings. For a few days the state of things was very fluctuating. At times the small cloud appeared visible, but again flattering prospects vanished. Great fears prevailed that our expectations were raised high only to overwhelm us with disappointment.

In this state of things it was thought expedient to observe a day of fasting and prayer, that the Lord would display his grace in the quickening of his saints, and in the salvation of sinners. The fourth of March was appointed. The day was quite solemn, which much excited my anticipations; and occasioned me to look forward to our next monthly Church conference, with a degree of pleasure in

the expectation of finding christians much engaged. But in this I was much disappointed. This fully convinced me of the insufficiency of man, and of the necessity of that Almighty power and sovereign grace which speaks life to dead souls, being imparted to quicken and reclaim wandering saints. The night after the conference was one of peculiar trial on account of the stupidity of christians, and the great wickedness of impenitent sinners. I was fearful that God was about to abandon the place, and would visit it with judgment on account of its wickedness. In my distress I cried unto God, and agonized in soul before him in behalf of the people. It appeared to me that I could not give up the case until the Lord should give some evidence that he would show mercy. After a few hours of great distress my mind became composed, and I submitted all to God, willing that he should do as would be most pleasing to him.

The next expedient resorted to, was a meeting of the church for the purpose of relating their christian experience to one another. This took place on the 19th of March, and, in a good degree, had the desired effect. It led christians to look back to the day of their espousal to Christ, and the life they had lived since. This humbled some of them in the dust, and led them to examine the foundation of their hope and mourn over their sins. At this time tokens of divine favour became quite visible, and we were satisfied that the Lord was in the place, and about displaying the riches of his grace in the salvation of sinners. Christians began to be much revived, and to feel for poor sinners; while sinners began to feel distressed for their souls, and to inquire with anxious solicitude, "What must we do to be saved?" In April and the former part of May the revival was quite powerful and very general. O my dear brother, we then experienced scenes at which angels could not be silent spectators, nor mortals look on with indifference. The hearts of stubborn sinners melted like wax, and their rebellious wills bowed to the reign of sovereign grace. The revival was unusually still, and all things conspired to bespeak that it was the work of God. May 25, at the request of the church and society, I was ordained their pastor. May 29, I baptized twelve persons. June 12, I baptized six persons. June 26, baptized eight. July 10, baptized eight. July 24, baptized one person. July 31, baptized two. Aug. 14, baptized four. Aug. 21, baptized five. Sept. 11, baptized four. Sept. 18, baptized one. Dec. baptized one, and some as yet stand candidates. Thus, my dear brother, you perceive that I have had the privilege of baptizing and receiving to the fellowship of the church under

my charge, fifty-two persons. Twenty-two males and thirty females, sixteen of whom are heads of families. Oh how great that grace which stains all human glory in the salvation of sinners. To this grace we would wish to attribute the good work in this place; and through which grace may we, dear brother, be enabled faithfully to discharge all our duties as ministers of Christ, and be found at last among that number who have turned many to righteousness; and clothed in immortal bloom may we shine as the brightness of the firmament, and as stars forever and ever.

Yours affectionately,

In gospel bonds,
PHINEHAS BOND.

Rev. Daniel Sharp.

EXTRACT OF A LETTER FROM REV.
CHARLES MILLER.

South Berwick, (Me.) July 23, 1826.

Dear Brother,

I received a letter a few days ago, from Mr. David James, in Miramichi, New Brunswick, acknowledging the receipt of a letter from you, containing an appointment of three months' mission in those destitute parts. He adds, "for which I feel myself under deep obligations to the Society, for their love to me, and their liberality to the gospel. I will send my journal to Mr. — as soon as I can accomplish my Mission."

There has been a very general attention to religion for some time past, in that part of Miramichi where brother James labours. It is in the same place in which I myself laboured for four years. When I found it to be my duty to leave the place, the church consisted of 60 members. They had few, or no additions, for more than two years following. They, however, retained their old number. The dreadful fire that broke out in that place last fall, was the means of calling up the attention of many to the 'one thing needful.' The Lord preserved the members of the church, as well as their property, almost miraculously from the devouring element. None of them suffered in person, and but little of their property was injured. This, doubtless, had much effect upon themselves as well as upon others. The result shows, that God has sanctified the dreadful visitation to them all. A revival in the church immediately took place; and in a short time, they had many applications for baptism. At the date of brother James' letter, (May 23d.) 42 had been added by baptism, and 6 otherwise. The work was still going on, and the Macedonian cry was every where

heard. O how good God has been to that people! A little more than seven years ago, and it was almost a crime to speak of religion, except in one or two families. May we not say, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

I remain, dear Sir, yours truly,
CHARLES MILLER.
Rev. D. Sharp.

STURBRIDGE.

We are happy to hear that the Baptist church at Sturbridge, under the pastoral care of the Rev. Zenas L. Leonard, has been favoured with a special work of God's grace. After a long wintry state,

which had continued for years, it was the pleasure of God about eight months ago, to visit them by the quickening influences of his Holy Spirit. Christians became truly zealous for the honour of the Lord of Hosts, and manifested a deep concern for the salvation of their fellow creatures. Conversions began to be multiplied, and the Congregational Society of which Rev. A. Bond is pastor, also participated in these blessings.

It is believed, that "one hundred souls within the boundaries of the town have been brought to a knowledge of the truth as it is in Jesus Christ. In Southbridge the number is thought to be from fifty to sixty. It is expected that many more will make a profession ere long." We trust the Almighty will continue to be gracious unto them.

Account of Moneys received by the Treas. of the General Convention for Foreign Missions, &c.

1826.

June	23.	By cash from Benjamin Kingsbury, by Hon. S. Hubbard,	10,00
		" from individuals of the Bap. Church in Sturbridge, (Mass.) for the Carey Station, by Rev. Z. L. Leonard,	8,00
July	5.	" received of the Baptist Female Mite Society in Wells, Betsey Barron Secretary,	9,40
	15.	" from York Baptist Association, A. Smith, jr. Treas. as follows, viz.	
		" from Buxton Fem. Soc. for Burman Mission,	4,50
		" Limington Female Soc. for Foreign Missions,	4,82
		" Contribution in the Association,	9,10
		" from a friend at do.	5,00
		" a friend in Kennebunk,	1,00
		" a friend in Cornish,	1,00
		" three female friends in Buxton, 1 dollar each,	3,00
		" female friend in Buxton,	,50
			28,92
	21.	" received from Levi Pierce, Esq. Treas. of Bap. Soc. for For. and Dom. Miss. for County of Plymouth, to be appropriated as follows viz.—	
		" for Translation of the Scriptures,	44,00
		" Foreign Missions,	75,00
		" Columbian College,	10,00
		" Home Missions,	30,00
			159,00
		" from Mr. Dickinson, for For. Mission,	1,00
		" Mary Buckman, Lexington,	3,00
		" from the Middlesex Bap. For. Mission Society, received through Mr. E. Lincoln,	55,49
Aug.	12.	" received from the Saratoga Association, through Dea. John A. Waterbury, Treas.	100,00
	21.	" from the Treasury Department of the U. S. being the usual quarterly allowance of the gov't. towards the support of the undermentioned Indian Schools, July 1st, viz.	
		For the Withington Creek Indian School,	150,00
		" Valley Towns, Cherokee,	125,00
		" Tinsawatta, do.	62,50
		" Carey, Puttawattomy,	150,00
		" Tonawanda, Seneca,	75,00
		" Oneida,	100,00
		Received through E. Reynolds, Esq.	662,50
		By cash from the Canaan, Columbia County, N. Y. For. Miss. Soc. by S. A. Curtis, Treas. through Mr. C. J. Cauldwell, New York,	100,00

Aug. 25.	By cash a legacy from Joseph Anderson, jr. Fayette, Maine, for the Burman Mission, by the Rev. Dr. Chapin, Waterville, through Mr. E. Lincoln,	60,00
"	from a friend to Missions, Warren, Me. -	2,00
"	from a friend at the Vineyard, - - -	3,65
"	Mission Box, collected at the Prayer Meeting, Danvers, - - -	4,25
"	from two female friends in Franklin County, for Carey Station, - - -	8,00
"	from Mr. Day, Treas. of the Damariscotta Aux. Soc. - - -	52,00
"	Mrs. Mayhew's Miss. Box, for Carey Station, Received through Mr. E. Lincoln.	5,00
"	from Rev. H. J. Ripley, being amount collected by coloured members of Newport Church, Georgia, to aid the Mission to Liberia, - -	7,13
"	from Abraham Fly, Treasurer, of the First Bap. Male Prim. Soc. in Sedgwick, Maine, by the hand of Mr. E. Lincoln, - - -	12,77

HEMAN LINCOLN, Treas. 1292,11



Account of Monies &c. received for the Carey Mission Station in Michigan Territory, by Leonard Slater, Agent for the Baptist Board of Missions, during the months of June and July last.

Boston.

Rev. Francis Wayland, jr.	Cash,	3,00
S. Beal,	"	5,00
A. Wilbur,	"	2,00
J. B. Jones,	Hard ware,	6,17
A friend to Missions,	Shoes,	2,00
Mrs. P. Slater,	Clothing,	1,28
A friend to Missions,	"	6,75
Homes & Homer,	Hard ware,	5,75
J. Parker,	"	4,25
A Congregational friend,	"	21,74
W. & G. Tuckerman,	"	8,00
S. Beals,	Tin ware,	2,46
W. Lamboard,	"	7,12
A. M. Pousifer,	"	2,76
J. Clap,	Cotton thread,	1,22
C. Goddard,	Silk thread,	3,50
W. Dyke,	Shoes,	2,62
M. Mellen, & Co.	Crockery ware,	4,00
Atkins & Homer,	"	5,00
J. Mellen,	"	6,23
D. Beal,	"	2,50
J. & J. Waldron,	"	2,13
J. Clap,	1 Wheel head,	,62
J. Sullivan,	Books, &c.	18,90
N. S. Simpkins,	"	3,50
Lincoln & Edmands,	"	3,00
David R. Griggs,	Medicine,	15,00
Maynard & Noyes,	"	2,10
W. Blasland,	"	3,67

152,27

Received of J. Carleton, Agent, at Boston, the following boxes of clothing, viz. 1 box from Brookfield, Bap. Fem. Friend Society, valued at 34,37
 Newton Bap. Aboriginal Society, 1 box, valued at 25,00
 From Sidney Char. Fem. Soc. in Maine, 1 box, and from not prized,
 From Islesborough, Fem. Benev. Soc. 1 bundle not prized,
 A box collected by the exertion of a female member of Wardsboro' Church, valued at 20,00
 A box prepared by a number of Ladies in Hopkington, (N. H.) valued at 12,04
 Two other boxes from places unknown,

Amount of boxes prized, 92,31

Roxbury.

Friends in Roxbury, cash by Rev. W. Leverett,	15,00
Female Ind. Society, Cash,	5,00
	20,00

Cambridge.

N. Russel,	Shoes,	6,69
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Charlestown.

Dea. J. Fosdick,	Hard ware,	1,00
" W. Arnold,	Shoes,	3,33
G. Piper,	Hard ware,	22,00
A friend to Missions,	Clothing,	2,50
do. do.	"	2,00
do. do.	"	0,50
Friends,	14 garments,	5,99
Mr. Haynes,	Tin ware,	4,50
S. Kidder, & Co.	1 marble mortar and pestle, scales and weights,	4,25
A friend to Missions,	Cash,	1,00
Memb. of the 2d. Bap. Ch. in Charlestown, cash,		12,52
J. Carter,	Hard ware,	7,00
		66,59

Woburn.

Col. J. Tidd,	Shoes,	3,00
Dea. Tidd,	"	5,59
J. & J. Cummins,	Leather,	1,50
		10,00

Lexington.

Seth Reed,	Books,	1,50
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South Reading.

L. Sweetser,	Cash,	2,00
A friend to Missions,	"	,32
F. Wiley,	"	37
Mrs. E. Eaton,	"	1,00
" Vinton,	"	,20
" M. Green,	"	,50
Miss N. Gould,	"	,08
" E. Eaton,	"	1,00
" H. Wiley,	"	,25
B. Yale, Esq.	Tin ware,	5,00
J. Woodward,	Shoemakers' tools,	10,60
S. Evans,	Clothing,	2,50
A. Emerson,	"	1,85
J. Emerson,	"	,02
L. Skinner,	1 gross tacks,	,80
Miss J. Wiley,	Cloth,	,60
Mrs. J. Wiley,	Clothing,	,62
B. B. Wiley,	Shoes,	2,04
J. Vinton,	"	1,25
P. B. Emerson,	"	,60
		33,11

Lynn.

A box of clothing and other articles, collected by the exertions of Mrs. Bachelder, - - 38,68

Salem.

E. Symonds,	Cash,	2,00
A friend to Missions,	"	2,00
S. Flint,	"	1,00
S. Driver,	Shoes	12,50
R. Cogswell,	1 piece sheeting,	5,00
M. & M. Sanborn,	Leather,	3,20
R. Chipman,	Tin ware,	1,00
J. Newball,	"	6,00
H. Whipple,	Books,	3,00
E. P.,	Medicines,	.75
E. Brown,	Thread,	.16
Mrs. A. Clark,	Sundries,	.50
Salem Fem. Bap. Reading Society, Mrs. M. Putnam, Sec.	Cash,	5,70
	Clothing,	29,44
		<hr/> 72,25

Articles of clothing found at Dr. Bolles, in Salem, from the Philendial Female Society, in Claremont, (N. H.) Mehitable Dodge, Pres. valued at 15,00

Beverly.

Mrs. H. Foster,	Cash,	1,00
" Farris,	"	.50
N. Boundly,	Shoes, &c.	2,70
B. Lunt,	Tin ware,	.60
A friend to Missions,	Leather,	3,44
Mr. Griffin,	Clothing,	1,00
" Gouldbury,	"	1,00
A friend to Missions,	"	1,50
Mrs. E. Wood,	Clothing,	.62
" F. Pickett,	"	1,80
" M. Lamson,	"	.48
" J. Wallis,	"	.70
" H. Smith,	Books, &c.	.12
		<hr/> 15,46

Dedham.

Rev. S. Adlam,	Cash,	1,00
Also,	Books & clothing,	5,00
Rev. E. Burgess,	Wilbur's Ref. bible,	5,00
		<hr/> 11,00

Medway.

Rev. J. Ide,	Books,	1,00
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Wrentham.

Miss M. A. Blake,	Books,	.50
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Attleborough.

Rev. F. Williams,	Books,	1,00
M. Richardson,	Cloth,	.80
		<hr/> 1,80

Providence, R. I.

Rev. A. Messer, D. D.	Cash,	1,00
" A. Wood,	"	1,00
W. G. Goddard, Esq.	"	1,00
Hon. N. Brown,	"	3,00
I. P. Ives, Esq.	"	3,00
B. C. Wade,	"	.50
J. B. Burton,	"	1,00
R. Salisbury,	"	.50
D. J. Ross,	"	.50
A friend to Missions,	"	.30
E. Seagrave,	"	.50
E. D. Pearce, Esq.	"	1,00
J. H. Langley,	"	1,00
J. Carpenter,	"	1,00
Mrs. A. Pitman,	"	.50
" S. Onley,	"	.50
" Ward,	"	.50
B. Holme,	"	.50
Dea. N. Waterman,	Books,	4,80

H. H. Brown,	Stationary,	2,00
Dea. J. Martin,	Clothing,	1,00
Mrs. S. Mowry,	"	1,00
		<hr/> 26,10

Warren, R. I.

Rev. J. Welsh,	Cash,	.50
J. S. Child,	"	1,00
Dea. S. Davol,	"	1,00
S. Angell,	"	.50
Mrs. H. Driscoll,	"	1,00
" M. Welsh,	"	.25
" A. Fessenden,	"	.50
Mr. S. Welsh,	"	.50
From the late Rev. Mr. Livermore, by P. Allen,	Cash,	.25
	Also books,	1,25
Capt. S. P. Child,	Hard Ware,	6,47
" C. Child,	Cloth,	1,00
" S. Hicks,	Clothing,	.50
A friend to Missions,	Hard ware,	1,25
Mrs. M. B. Child,	Clothing,	1,00
" A. Fessenden,	"	1,00
" M. Welsh,	"	.62
" M. Hale,	"	.75
" H. Driscoll,	"	2,44
Miss. P. Salisbury,	"	.34
" P. Hoar,	Books,	.75
" P. Salisbury,	Clothing,	.50
		<hr/> 24,05

Bellingham.

Rev. A. Fisher,	Books,	1,25
" S. Kenny,	"	.34
J. Aldrich,	Clothing,	3,60
Mrs. B. Fisher,	Furniture,	1,50
Fem. Bap. Mite Soc.	Clothing,	4,98
Mrs. H. Scott,	Cash,	.20
A friend to Missions,	"	.25
		<hr/> 11,52

A collection in Bap. Soc. Upton, Cash,	2,19
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Leicester.

E. Dunbar,	Cash,	1,00
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Oxford.

A. Larned,	Cash,	1,00
French River Manufac. Comp.	Cloth and Thread,	3,89
Mrs. Candace Rice,	Clothing,	.67
Mr. A. Larned,	Sundries,	2,27
		<hr/> 6,83

Ward.

Rev. E. McGregory,	Cash,	.50
Also,	Books and paper,	1,25
S. Warren,	Leather,	1,75
		<hr/> 3,40

Grafton.

Dea. A. Stone,	Cash,	2,00
J. Goddard,	"	1,00
Mrs. J. Goddard,	"	.50
Mrs. L. Hayden,	"	1,00
Rev. O. Convers,	Books,	1,00
J. Goddard,	Clothing,	2,00
Grafton Fem. Bap. Char. Soc.	"	3,53
		<hr/> 42,83

Southbridge.

Rev. G. Angell,	Cash,	1,00
Dea. E. Cole,	"	1,00
H. Ammidon,	"	1,00
C. Lyon,	"	.50
A. Morse,	"	.50
J. Jennison,	"	1,00
N. Streeter,	"	1,00
A. Streeter,	"	.25
J. Streeter,	"	.25
Mrs. A. Derfu,	"	.25
" S. Plimpton,	"	.25
" J. Robbins,	"	.25
" O. Richardson,	"	.50
Six children,	"	1,00

Mrs. Jenison, - - - Cash, - - -	1,00
" P. Barret, - - - " - - -	1,00
" E. Patterson, - - - " - - -	,25
Elder S. Haskell, - - - " - - -	,30
Miss R. Ammidown, - - - " - - -	,25
" P. Ammidown, - - - " - - -	12
" B. Town, - - - " - - -	,50
" H. Ammidown, - - - " - - -	,20
" M. Pratt, - - - " - - -	,12
Mr. C. Ammidown, - - - " - - -	,25
Dr. N. Jenks, - - - Books, - - -	1,50
Dea. S. Fisk, - - - Leather, - - -	1,60
Dea. D. Morse, - - - Books, - - -	1,60
S. Mason, - - - Cloth, - - -	2,75
Mrs. B. Jenks, - - - Stockings, - - -	1,00
" K. Angell, - - - Clothing, - - -	1,00
" P. Mason, - - - Blanket, - - -	3,50
" Carpenter, - - - Book, - - -	,12
" Curtis, - - - Clothing, - - -	,33
" A. Ammidown, - - - " - - -	,50
" N. Cheney, - - - " - - -	,25
" M. Cole, - - - " - - -	,50
" Shinglin, - - - " - - -	1,50
Miss R. Smith, - - - " - - -	,25
Rev. J. Purk, - - - Book, - - -	,75
Mrs. M. Cheney, - - - Clothing, - - -	,17
L. Sikes, - - - Cash, - - -	1,00
P. Bugbee, - - - " - - -	,45
P. Hovey, - - - " - - -	,78
N. Spencer, - - - " - - -	,25
H. Webster, - - - " - - -	,50
Dea. D. Bacon, - - - " - - -	1,00
Mr. Morse, Cash 25 cts.—Also Clothing 37 cts.,	,62
B. Town, Cash 12 1-2 cts.—Also clothing 12 1-2 cts.,	,25
C. Bailey, - - - Clothing, - - -	,50
C. Hitchcock, - - - " - - -	,33
Miss Wakefield, - - - " - - -	,20
" H. Merritt, - - - " - - -	,42
" P. Ammidown, - - - " - - -	,20
" R. Ammidown, - - - " - - -	,20
" S. Sabin, - - - " - - -	,17
J. Brackett, - - - Book, - - -	,75
J. Gorton, - - - Hat, - - -	,83

39,37

Sturbridge.

Rev. Z. L. Leonard, - - - Cash, - - -	1,00
K. Smith, - - - " - - -	,50
Dr. J. Corey, - - - " - - -	1,00
S. Fisk, - - - " - - -	1,00
Mrs. A. Dwight, - - - " - - -	,25
" L. Fisk, - - - Clothing, - - -	,50
" F. Parkhurst, - - - " - - -	,50
" M. Taylor, - - - " - - -	,50
" A. Fisk, - - - " - - -	1,25
" C. Mason, - - - " - - -	4,34
" Z. Streeter, - - - " - - -	2,50
" M. Weld, - - - " - - -	,50
" M. Newell, - - - " - - -	,50
" B. Allen, - - - " - - -	,90
" E. Fisk, - - - " - - -	,34
" S. Leonard, - - - " - - -	1,50
Miss B. Fisk, - - - " - - -	,50
" M. Fisk, - - - " - - -	,87
" M. Fisk, Jun., - - - " - - -	,50
" H. Shepherd, - - - " - - -	,20
" M. A. Sabin, - - - " - - -	,58
" E. Smith, - - - " - - -	,56
Mrs. L. Fisk, - - - " - - -	,50
Rev. A. Bond, - - - Books, - - -	1,50
Found at Rev. Mr. Leonard's clothing from the Fem. Mite Soc. in Charlton, valued at	1,50

23,73

South Brimfield.

Rev. Rev. J. Vaill, - - - Cash, - - -	2,00
J. S. Ferry, - - - " - - -	1,00
Rev. J. Eveleth, - - - Books, - - -	1,00
	4,00

North Brookfield.

Rev. J. Chase, - - - Cash, - - -	1,00
Miss. E. Wood, - - - " - - -	,54
Brookfield Bap. Fem. Society, Mrs. J. Chase, Sec.	4,00

5,52

Milbury.

Rev. J. Goff, - - - Books, - - -	8,00
Gen. C. Burbank, - - - Paper, - - -	6,50
Capt. J. Griggs, - - - Shoes, - - -	3,00
A. & A. Wood, - - - " - - -	3,30
Mrs. S. Marble, - - - Cloth, - - -	1,33

22,13

West Boylston.

Females in the Baptist Society in West Boylston, 1 bundle clothing, valued at	30,00
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Worcester.

Rev. J. Goings, - - - Cash, - - -	2,00
Dea. J. Wilson, - - - " - - -	2,00
A. Bellows, - - - " - - -	1,00
M. Gray, - - - " - - -	1,00
J. White, - - - " - - -	1,00
W. B. Fox, - - - " - - -	1,00
G. Wood, - - - " - - -	2,00
S. Parsons, - - - " - - -	1,00
S. Parsons, Jun., - - - " - - -	,50
A. Davenport, - - - " - - -	,60
Three female friends to Missions, - - -	25,00
Mrs. S. R. Jenny, by Dea. Goddard, - - -	1,00
Widow Gray, - - - " - - -	,25
Miss S. White, - - - " - - -	,25
I. Chapin, - - - " - - -	2,00
Collection after Communion in the Bap. Church, Collected by the exertion of Miss M. Manning,	
Rev. L. I. Hoadly, - - - Books, - - -	1,50
" S. Austin, D. D. - - - " - - -	4,00
" L. Goddard, - - - Hard ware, - - -	1,00
Dea. D. Richard, - - - Wagon, 54 miles, - - -	3,24
Dea. D. and P. Goddard, - - - Goods and horse, - - -	5,72
H. G. Henshaw, - - - Shoes, - - -	1,00
W. Manning, - - - Paper, - - -	2,00
I. Hews, - - - Horse and wagon, - - -	1,56
T. Kimberly, - - - Tailoring, - - -	1,00
W. Keith, - - - Sundries, - - -	,75
Females in the Baptist Society, - - -	7,00
S. B. Manning, - - - Map U. S. - - -	1,00
Cash collected by the exertion of Miss M. Manning,	5,43
Hon. D. Waldo, Esq. - - - Hard ware, - - -	24,00
R. Locklear, - - - Cash, - - -	,50
C. Newton, - - - " - - -	1,00

106,30

Leonard Slater and wife's personal property, con- sisting of clothing, bed and bedding, furni- ture, books, &c, given for the use of the Mission, - - -	261,56
	16,00

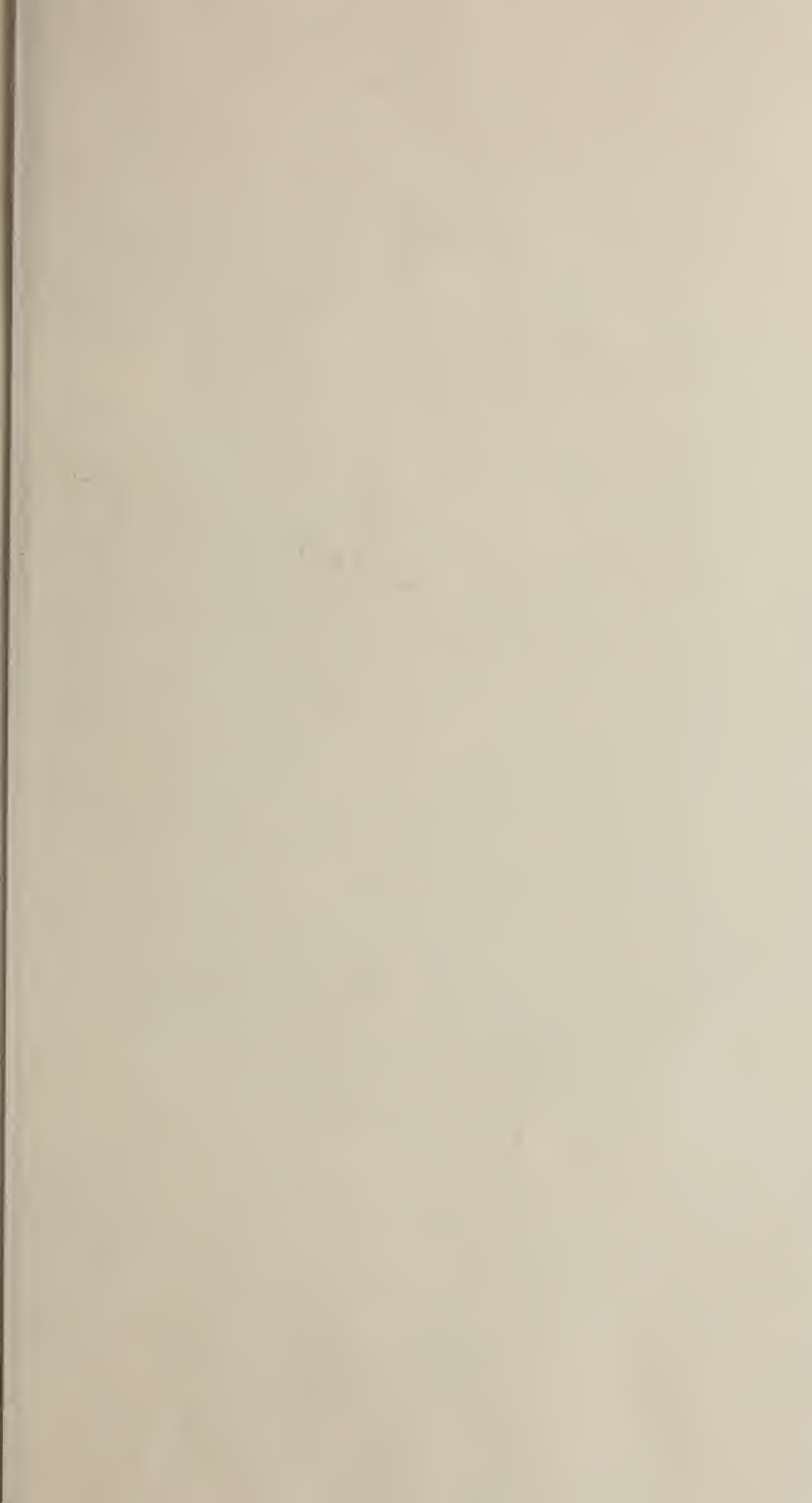
277,56

Account of Expenses collecting for Indian Mission, from
June 2d. to Aug. 11th. 1826.—50 days, travelled 504
miles.

Stage fare, - - -	6,30
Horse and wagon hire, - - -	11,12
Horse keeping, - - -	2,62
Tolls, - - -	1,33
Postage, - - -	,46
Personal expenses, - - -	,68
Transportation of goods, - - -	4,16
Discount of Money, - - -	,17
Straps to trunks, - - -	1,00
One hundred Pencil cases, - - -	,25

29,53

An account of several Ordinations, Installations, and Dedications was prepared for this Number; but it is necessarily deferred for want of room.



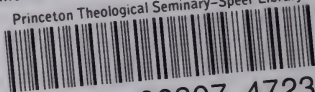
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